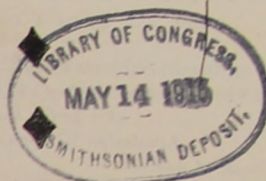


Light



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,790.—VOL. XXXV. [Registered as] SATURDAY, MAY 1, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, May 4th, at 3 p.m.—

Members Free; Associates, 1s.; Friends, 2s.

Seance for Clairvoyant Descriptions ... MRS. WESLEY ADAMS.
NO admission after 3 o'clock.

WEDNESDAY, May 5th, at 4 p.m.—

Admission 1s.; Members and Associates, Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

THURSDAY, May 6th, at 7.30 p.m.—

Admission 1s.; Members and Associates Free by Ticket.

Address at Suffolk Street ... PERCY R. STREET.
"Precious Stones, Their Therapeutic Value."

MONDAY AFTERNOON (by appointment) for Members
of the Alliance only, from 3.40 to 5.20, at reduced
fees as usual.

Diagnosis of Disease by Spirit Control and Magnetic
Healing, By MR. PERCY R. STREET.

Members' and Associates' Subscriptions for 1915 ARE NOW OVERDUE.

And should be forwarded at once, payable to

HENRY WITHELL, Hon. Treasurer.

Subscription to December 31st, 1915,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 206.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.

Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

STEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,
MR. ALFRED VOUT PETERS,
Clairvoyance.

May 9th—Mrs. Cannock, Clairvoyance.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

CENTRE OF LIGHT AND TRUTH (Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.
SUNDAY, MAY 2ND.

Morning, 11 o'clock ... MRS. FAIRCLOUGH SMITH.
Inspirational Address.

Evening, 7 o'clock ... MRS. FAIRCLOUGH SMITH.
Trance Address.

THE LONDON SPIRITUAL MISSION, 13b, Pembridge Place, Bayswater, W.

SUNDAY, MAY 2ND.

At 11, MRS. MARY DAVIES. At 7, MR. W. E.
LONG, Trance Address, "The War and the Woman."

WEDNESDAY, MAY 5TH, AT 7.30 P.M.—
MR. G. F. DOUGLAS.

CLAIRVOYANCE.

At the Rooms of the LONDON SPIRITUALIST ALLIANCE
110, St. Martin's-lane, London, W.C.,

MR. ALFRED VOUT PETERS

Begs to announce that he will give

Clairvoyant Descriptions

ON

FRIDAY, APRIL 30th At 3 o'clock in the Afternoon.

MONDAY, MAY 3rd

FRIDAY, MAY 7th Admission, 1s. each person.

No admission after 3 o'clock.

Mr. Peters is personally holding these special circles to meet the
demand for psychic evidences chiefly in connection with those who
have been recently bereaved by the war.

NEW EDITION.

TWO BOOKS COMPLETE IN ONE VOLUME:

SPIRIT IDENTITY

AND

HIGHER ASPECTS OF SPIRITUALISM.

By WM. STANTON MOSES ('M.A., OXON.').

SPIRIT IDENTITY:

An argument for the reality of the return of departed human spirits,
illustrated by many narratives from personal experience; together
with a discussion of some of the difficulties that beset the inquirer.
Contains strong evidence that some of the Spirits who communicate
through mediumship are the departed individuals they say they are.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism;
and a Comparison of the present Epoch with its Spiritual Interventions
with the Age immediately preceding the Birth of Christ.

The TWO BOOKS—'Spirit Identity' and 'Higher Aspects
of Spiritualism'—now issued in one volume: Handsomely
bound in cloth gilt, 224 pp., demy 8vo., price 3s. 6d. net,
or post free, 3s. 10d.

LONDON SPIRITUALIST ALLIANCE, LTD.,
110, ST. MARTIN'S LANE, LONDON, W.C.

SPIRIT TEACHINGS

Through the Mediumship of William
Stanton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,
And Two Full-page Portraits.

SEVENTH EDITION.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo.,
price 3s. 6d. net, or post free, 3s. 10d.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

You are Invited

TO CALL AND INSPECT THE LARGE SELECTION OF
PSYCHIC, MYSTICAL, AND GENERAL NEW AND
SECOND HAND BOOKS,

NOW on Sale, from 1d. and upwards, at
OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

(For Ladies Only.)

Admission 1/-, including Tea.

Note Change of Address—

30, York Street, Baker Street, W.

Mediumistic & Psychical ExperiencesBY
ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences; Later Developments and Results; On Warnings; On Clairvoyance; Dream Visions and General Phenomena; Animal Life in the Spiritual World; My Impressions of the Future Extracts from Pamphlets; Directions for Beginners re Séances.

61 pages. Bound in stiff boards. 6d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

ELEMENTARY TEXT BOOK OF MENTAL THERAPEUTICS.

A Complete Course of Instruction in the Theory and Practice of Mental Healing.

BY

W. J. COLVILLE.

A Text book on the study of Health from a Spiritual Standpoint. Simple, Clear, Concise. Full course of twelve practical lessons dealing with Divine and Human Will; Their essential agreement; The Creative Work of Thought; Our Thoughts build our Bodies; Telepathy, or Thought-Transference and Hypnotism, with Practical Directions and Statement of Benefits; Intuition the True Educator; Diagnosis; Correspondence between Mental and Physical Conditions; A Practical Lesson on the Most Direct Method of Spiritual Healing; Concentration: Its Development and Use; The Real Antidote to Hysteria; Practical Illustrations of the Correspondences between Mental States and their Physical Expressions.

An effort to show a way out of sadness into joy, and out of sickness into health.

New Edition. 80 pages, 1s. 1½d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Books by Dr. Fernie.**HERBAL SIMPLES: Approved for Modern Uses of Cure.**

By W. T. FERNIE, M.D.

Third Edition, Revised and Enlarged by some additions from "Meals Medicinal," a remarkable book. The Press reviewers gave it unstinted praise.

Cloth, 596 pages, 6/10 nett post free.

PRECIOUS STONES: For Curative Wear, and other Remedial Uses; Likewise the Nobler Metals.

A great deal of curious research, to vindicate on sound and even scientific grounds the confidence reposed by our forefathers in precious stones for remedial uses.—"The Times."

Cloth, 6/4 nett post free.

HEALTH TO DATE: The Modern Doctor, with Newer Methods of Cure.

A lucid survey of the progress of modern medicine.—"British Medical Journal."

Cloth, 4/10 nett, post free.

OUR OUTSIDES: and What They Betoken.

This veteran author, who during the last quarter of a century has published a number of volumes dealing with our internal economies and their welfare, here discusses in his chatty and entertaining manner our external characteristics and their significance.

Cloth, 4/10 nett post free.

All to order only from—

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Spiritualists when in London should stay at
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

LETTERS FROM A LIVING DEAD MAN.

Written Down by ELSA BARKER.

(By Automatic Writing.)

The alleged Communicant occupied in life a high position in the legal profession, and his attitude towards all questions in relation to the other world was of the broadest kind. He enters it, according to his own account, in the spirit of an explorer, seeking new fields of knowledge, and his report of his experiences is as refreshingly broadminded as it is original and free from bias. The authoress observes that the effect of the letters has been to remove entirely any fear of death which she may have ever had.

Cloth, 309 pages, 3/10 nett, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SHADOWS CAST BEFORE.

Prophecies and Presentiments.

By **CLAUD FIELD.**

HISTORICAL AND NOTED CASES.

223 pages. 1s. 3d. nett post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

The Human Aura and the Significance of Colour.By **W. J. COLVILLE.****LECTURE I.—**

Deals with Fundamental Statements; How to Develop and Utilise a good and powerful Aura; Oral and Visual Treatment by Suggestion; The Successful Telepathist; The Practice of Mental Telepathy; How Thoughts are Transmitted; The Exercise whereby the Aura is Developed; The Therapeutic Effects of Colours—Red, Blue, Yellow, and Violet.

LECTURE II.—

Specific Interpretations: The Philosophy of Colour and its Significance; The Higher Octaves of Colour; The Therapeutic Effects of Colour Definitely Elucidated; The Lower Octaves of Colour; The Wearing of Gems, a Reasonable Practice; the Well-Developed Aura.

LECTURE III.—

The Human Aura as an Indicator of Health and Character, with Reflections on the Aura of Habitation; Health Aura; The Aura of Buildings; How to Purify one's Aura; The Psychic Aura; The Aura of a Telepathist; The Auric Belt; Heavens and Hells; Dissipated Aura; The True Philanthropist; Perfect Harmony.

PRICE 1s. 2d. NET, POST FREE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Objections to Spiritualism (ANSWERED)By **H. A. DALLAS.****CONTENTS.**

Preliminary Difficulties. Is Spiritualism Dangerous? Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows? Do They Tell Us Anything New? Purposeless Phenomena. The Methods Employed. Causes of Confusion. What the Communicators Themselves Say. Impersonating Spirits and Fraud. Materialisations. The Responsibilities of Spiritualists. Appendices A and B.

Stiff Covers, 96 pages, post free, 1s. 1½d.

LONDON SPIRITUALIST ALLIANCE, 110, St. Martin's-lane, W.C.

"OUIJA"

(PRONOUNCED "WE-JA").

Will Spell out Messages and aid in the Development of Mediumship in the Home Circle.

The "OUIJA" board is considered by students of Psychic Phenomena to be the readiest means of obtaining communications from the unseen. Its operations are always interesting and frequently invaluable, as by its agency test of spirit identity are frequently given.

Full directions with each, packed in cardboard box. Price 5s. 6d. post free in United Kingdom. Price including foreign postage to Australia and United States of America 7s. 6d.; to India and Continent, 7s.; Cape Colony, Natal and Transvaal, 8s.; post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

"First Steps to Spirit Intercourse." By James McKenzie. 24 pages. Price 3½d. post free. May be obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,790.—VOL. XXXV.

[Registered as]

SATURDAY, MAY 1, 1915.

[a Newspaper]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	205
L.S.A. Notices	206
George Fox: Psychic, Mystic and Friend. Address by Mr. L. V. H.	206
Witley	208
Answers to Questions	208
The Continuity of Life	208
The Sure Foundations	210

Mockers, Doubters, and Believers. Address by the Rev. J. Tyssul Davis, B.A.	211
Towards Unity	213
"What the Dead Teach Us"	213
Mr. D. Wilson's "Radiograms"	214
Animal Ghosts	215
Sidelights	216

NOTES BY THE WAY.

"The Weekly Dispatch" of the 18th ult. contains an account of "visions seen by British soldiers at the front," in the course of which reference is made to "an apparition representing St. George, the patron saint of England, the exact counterpart of a picture that hangs to-day in a London restaurant." Now this recalls the story by Mr. Arthur Machen which appeared in the "Evening News," and to which we referred last week, a point of identity being the allusion to the St. George's restaurant. Mr. Machen informed us, it will be remembered, that his story was pure imagination. It is decidedly curious. The "Dispatch" account also alludes to instances in which "men had written about seeing clouds of celestial horsemen hovering over the British lines," and to a nurse at the front to whom some wounded men stated that they had had strange experiences which they did not care to discuss. They said, "We have seen many of our mates killed, but they are fighting for us still." Some conversation we had recently with a distinguished officer now in France leaves no doubt that curious psychic experiences really have fallen to the lot of some of our soldiers. We were shown, too, a letter from an artillery officer who told of happenings to himself clearly indicating interposition from the unseen. In one instance his life was saved by a warning received, as he believes, from his father, who passed away some years ago.

* * * *

In the course of a letter we received lately from Miss Alice M. Callow, secretary of The Higher Thought Centre, on the subject of soldiers' visions, she says:—

To anyone open-minded in these matters it is conceivable that the enormous number of lives cut short in full physical vigour should have its due effect on the psychic atmosphere. Besides which there are many at the front now with great knowledge of occult matters, and these are often able to explain by higher but still natural laws occurrences which seem purely imaginative or miraculous to the ordinary individual. . . . The veil is ever thinning between the two worlds, and since the days when Elisha prayed and the Lord opened the eyes of the young man (his servant) "and he saw and behold the mountain was full of horses and chariots of fire," there have been many accredited stories of so-called supernatural happenings during great campaigns and battles when the deeper life of a nation and the individuals composing it is stirred into activity and unknown forces and powers are released.

Miss Callow's remarks are very much to the point. Shortly before receiving her letter we had a visit from a Red Cross nurse who had been at the siege of Antwerp and was afterwards engaged in nursing in France. She also testified to hearing remarkable stories of visions,

similar to those chronicled in the "Dispatch," from the lips of wounded soldiers.

* * * *

"The Healing of Nations," by Edward Carpenter (Geo. Allen and Unwin, Ltd., 2s. net), is a remarkable study of the hidden sources of the great struggle, dealing without fear or favour with all the factors that led up to it. Among the chapters are one on "The Case against Germany" and another on "The Case for Germany." In the former the author cauterises the materialism of Germany with an unsparing hand. He is sure "that the German mass-people will wake up one day to the knowledge that they have been grossly betrayed at home, not only by Prussian militarism, but by pan-German commercial philosophy and bunkum." The whole volume is marked by the superlative ability which is generally associated with the work of Edward Carpenter. It is full of keen analysis and original thinking. He refers to the curious fact that wars, notwithstanding all their bitterness and brutishness, frequently lead to strange amalgamations and generations. He sees in the present great struggle a cosmic process on a tremendous scale, and he looks forward with confidence, for, he remarks:—

In the end it will be found that by every river and stream and tiny brook over the whole earth grows the invincible Tree of Life, whose roots are deep in the human heart, and whose leaves are for the healing of the nations.

* * * *

There is much of charm in "Pictures of Buddhist Ceylon, and other Papers," by F. L. Woodward, M.A. (Cantab), (Theosophical Publishing House, Madras). The author, himself principal of a Singalese Buddhist college, has the gift of bringing the scenes he portrays vividly before the mind's eye. In imagination we take part in the services on a Buddhist holy day, and find ourselves nodding with others during the all-night sermon, while here and there a lamp in the hall flickers out; or we join in the celebration of Olcott day at Galle, or witness the striking ceremony of a Buddhist ordination, or sit with the writer at noon as he muses under the wide-spreading branches of a mango-tree, when not a leaf stirs and the cricket has trilled herself to sleep and the ring-dove forgotten to coo. Here are some of his musings:—

After two thousand and five hundred years what hope of further progress, stimulated by further teaching? Can it not be said that we are nearer Brotherhood? The world is now one vast parish; its bonds of unity are drawn tighter; and in this age of quick transit, of lightning communication, when we can know in a moment what is passing in the world's remotest corner, all men are knit closer by the ties of friendly intercourse. Again, two or three widespread languages afford a near approach to a universal tongue. Although, on the one hand, this greater intimacy means keener rivalry and greater thirst for possessions and self-expansion, so that at times men's passions are at boiling point, yet on the other hand, there is a greater regard for man as man and brother; there is greater knowledge, greater hope, and a looking-round in all directions for one to loose the knot, the tangle which we have reached; a turning of all eyes "to the hills

whence cometh our help," a longing for a Teacher of gods and men, once more to tread the earth and walk amongst us in kindly human form. The times are ripe for His coming.

Have, then, the lessons taught by either Jesus or the Buddha been so entirely assimilated that we are ready to advance beyond them and need, therefore, the advent of a new Teacher? It would seem, rather, that what is needed is the practice of what has been already learned.

LONDON SPIRITUALIST ALLIANCE.

Surgeon G. L. Ranking, R.N., having been suddenly ordered to the front, the lecture announced in his name for the closing meeting of the season in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS has had to be abandoned. In its place an Address will be given on

THURSDAY EVENING NEXT, MAY 6TH,

BY

MR. PERCY R. STREET,

ON

"PRECIOUS STONES: THEIR THERAPEUTIC VALUE."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, May 4th, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, May 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—Thursday next, May 6th—no meeting.

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "LIGHT" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

A LOS ANGELES READER sends us the following little story from the past which, read in the light of present-day events, is another proof of the theory that history repeats itself: Louis XIV., on hearing of the defeat of his troops by the Allies at Ramillies, exclaimed, "Has God then forgotten all that I have done for Him?"

GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

By MR. L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 8th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 200.)

The marvellous thing about George Fox was that his innate mysticism, while in one way it lifted him above the extraordinary trials and perplexities to which he was subjected, in another way entered into every detail of the practical affairs of everyday life. He was no unpractical idealist, dreaming away a kind of super-sensual existence; just as he was mystical to the deepest depths of his nature, so he was alive to the finger-tips and practical to the last degree. He wrote to judges exhorting them to do justly. He visited public-houses and warned those who kept them not to give their guests too much drink. He testified against wakes and feasts, plays and shows. He went to markets and fairs, and lifted up his voice against fraud and deceit. He actually, in his old age, "lobbied" in the House of Commons, for in March, 1689, William III. having taken the place of James II., Fox writes:—

I went to London to Parliament, then sitting, and engaged about the Bill for Indulgence. Though I was weak in body and not well able to stir about, yet so great a concern was upon my spirit on behalf of Truth and Friends, that I attended continually for many days, with other Friends, at the Parliament House, labouring with the members that the thing might be done comprehensively and effectively.

He was moved to go to Cromwell and warn him against accepting the title of King. "He seemed to take well what I said to him, and thanked me," Fox says, with his usual *naïveté*, "yet afterwards I was moved to write to him more fully concerning that matter."

To Charles II. he wrote not only to exhort him to exercise mercy towards his enemies, but also "to warn him to restrain the profaneness and looseness that had got up in the nation on his return." Charles II. restraining "looseness" would indeed have been a classical instance of Satan rebuking sin!

Also Fox set up a system of organisation for the Society of Friends, which proved at once so wise and so elastic that its foundation principles have lasted to the present day.

Of this man, so wonderfully mystical, Thomas Ellwood, the friend of John Milton, could say:—

He was valiant for the truth, bold in asserting it, patient in suffering for it, unwearied in labouring in it, steady in his testimony to it, immovable as a rock. He was a lover of righteousness, an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity and self-denial, both by word and example. Very tender, compassionate, and pitiful he was to all that were under any sort of affliction; full of brotherly love, full of fatherly care.

Once more, Fox, who in his youth had been bidden, in order to prepare for his life-work, to separate himself from all, became a man of unequalled readiness of wit and response to every occasion and emergency. William Penn says of him:—

I write from knowledge and not report, and my witness is true, having been with him for weeks and months together, and that by night and by day, by sea and by land, in this and in foreign countries, and I can say I never saw him out of his place or not a match for every service or occasion.

The courage of Fox was very remarkable. He was always calm and unmoved in the presence of personal danger, but more than that, when he thought it would serve the cause of Truth or Right, or when moved thereto, as he felt, by the Lord, he did not hesitate to put himself deliberately into the way of danger. Many an argument did he have with judges and magistrates on the bench, in which, usually, the honours rested with himself. Thus on one occasion, Fox tells us—

the judge . . . looking angrily at me, said, "Sirrah, will you swear?" I told him I was none of his sirrahs, I was a Christian, and for him, an old man and a judge, to sit there

and give nicknames to prisoners, it did not become either his grey hairs or his office. "Well," said he, "I am a Christian also." "Then do Christian works," said I.

At Warwick the populace stoned him and tried to throw him from his horse. He and his companions had got clear of the town when he told his friends that "it was upon him from the Lord to go back into it again." One of them turned back and accompanied the dauntless preacher, who "passed up through the market declaring the word of life unto the people and showing them their unworthiness of the name of Christians." Some of them struck at him, he says, "but the Lord's power was over them."

He spent eight months in Launceston Gaol and was confined in a horrible dungeon called Domsdale, kept especially for condemned murderers and witches and reputed to be haunted by their unquiet spirits. He was not at all perturbed. "I told them that if all the spirits and devils in hell were there I was over them in the power of God and feared no such thing."

Fox stood no more in awe of the Protector than he did of judges. All the meetings between these two men are of interest, but only the first and the last can be mentioned. The first occasion Fox really came to Cromwell as a prisoner before a judge, but this relationship was far from being observed. Fox was admitted to Cromwell's bedroom at Whitehall Palace. Upon entering, the Quaker uttered his usual salutation, "Peace be to this house," and then, instead of waiting to be examined concerning his supposed misdoings, proceeded straightway to exhort the Protector to keep in the fear of God, that he might be directed by the Divine wisdom and order all things to God's glory. There was much conversation on religious subjects, and finally Cromwell said, "Come to my house again; I wish no more ill to thee than to my own soul." Fox, with his inevitable readiness and courage, rejoined, "If thou didst, thou wouldst wrong thy own soul." He left the Palace free to go whither he would.

On the last occasion Fox showed not less courage and freedom of speech. To give his own words:—

I met him riding in Hampton Court Park, and before I came to him, as he rode at the head of his lifeguard, I saw and felt a waft of death go forth against him, and when I came to him he looked like a dead man. After I had laid the sufferings of Friends before him and had warned him according as I was moved to speak to him, he bade me come to his house. Next day I went to speak further with him, but when I came he was sick and the doctors were not willing that I should speak with him.

In a fortnight Cromwell had passed over.

Morally and ethically, the character of Fox is well-nigh flawless. One of his Quaker biographers, Thomas Hodgkin, admits frankly that "early Quakerism shared with every other religious party of the time an extreme bitterness in speaking of their opponents, an absolute certainty that they alone were in the right," and, consequently, that everybody else was in the wrong. (This feature of religious life has hardly passed away, by-the-by, even now!) Mr. Hodgkin points out that the faults of Fox, "especially his polemic bitterness, were, for the most part, faults characteristic of his age, while his nobler qualities—his courage, his conscientiousness, and his intense love of truth—were emphatically his own." "The chief defect in Fox's character," he says again, "will, perhaps, be best described in the words of Carlyle: 'Cromwell found George Fox's enormous sacred self-confidence none the least of his attainments.'"

It must be admitted, however, that Fox could never have been the man he was, or have done the work he did, had it not been for what Carlyle happily calls his "sacred self-confidence." His self-confidence did not degenerate into self-conceit or self-righteousness.

Mr. Hodgkin referred to Fox's conscientiousness. When he was but a lad, it will be remembered that George's "Verily" was "Verily." During his second imprisonment at Derby, the magistrates gave leave that he should have liberty to walk a mile from the precincts of the gaol. He asked to be shown the extent of this mile, and to the disappointment of his persecutors always kept scrupulously within its limits, and returned conscientiously to the prison. The permission had really been

granted in the hope that he would avail himself of the opportunity to escape, "but," says Fox, "I told him I was not of that spirit."

His last imprisonment, although not nearly so severe as any of the former incarcerations, lasted for fourteen months. His son-in-law, who was imprisoned with Fox, might have had his liberty within a few weeks, but he refused to take his discharge unless his father-in-law was discharged as well. Then Fox himself was offered his release by way of pardon from the Crown. But the indomitable old man sturdily refused release on those terms. He had done nothing requiring the King's pardon, and therefore he could not and would not accept it. Finally his persistence and patience (added to that of his friends) won his freedom "without receiving any pardon or coming under any obligation or engagement at all."

One of the crucial points, perhaps, in considering the story, or rather the experience, of George Fox is his constant attribution of everything he said and did to "the Lord." "The Lord moved me," he is constantly saying, or, "I was moved of the Lord," and other expressions to the same effect. All through his life he was conscious of this inner monition, and he was conscious of it just as much in practical things as in spiritual things. Take his marriage with Margaret Fell, a most remarkable woman, who is justly regarded as "the mother of Quakerism" even as Fox is regarded as "the father." We have the testimonies both of the husband and the wife in regard to the Lord's dealings in this matter, and it is interesting to see how each fits into and agrees with the other, but we can only look at the husband's.

I had seen from the Lord a considerable time before that I should take Margaret Fell to be my wife. And when I first mentioned it to her, she felt the answer of life from God thereunto. But though the Lord had opened this thing to me yet I had not received a command from the Lord for the accomplishing of it then. Wherefore I let the thing rest. But now being at Bristol, and finding Margaret Fell there, it opened in me from the Lord that the thing should be accomplished.

So, also, in regard to what may be considered a matter of less importance.

Moreover, when the Lord sent me forth into the world, He forbade me to put off my hat to any, high or low; and I was required to *thee* and *thou* all men and women.

Of course, I am not accepting responsibility for believing or for affirming that everything which George Fox was convinced was directly of or from the Lord was the actual moving or monition of the Divine, and it goes without saying, too, that a man cannot live in the world without being in some degree of the world and influenced by it. But, on the other hand, it should be remembered that, admittedly, Fox (apart from the Bible) was no reader and no scholar; admittedly he wandered away from men and the haunts of men and sought conscious and direct and close contact with the Divine; admittedly he came into sharp collision, both as to the Bible and as to what constituted the Gospel, with the prevalent orthodox thought of the day. Why, therefore, should we minimise the directness or the freshness of Fox's relation with the Divine?

The great overwhelming fact to be remembered is that the faith of Fox justified itself by its working; it fully answered the pragmatic test, for it *worked*, both for the good of humanity and for the glory of God. The message of Fox was no remote or abstruse thing. He was not concerned, as the theologians of former days were, as to such problems as to how many angels could stand on the point of a needle without being crowded. Nor was his message tied and bound by the red tape of officialism, or by the musty traditions of the past, or by fusty and dusty tomes written in past ages. Rather was it fragrant with the breath of heaven and yet radiant with the sunshine of earth, and fresh as the mown grass after rain; it was very human, but none the less human because it was also divine. His head might be sometimes in the clouds, but his feet were always on the solid earth.

(To be continued.)

You can never be tired of life; you are only tired of yourself.—C. S.

ANSWERS TO QUESTIONS.

The answers given through the mediumship of Mrs. M. H. Wallis to the questions propounded at the rooms of the Alliance on the 21st ult. were, as usual, very full and far-reaching.

SPIRIT GUIDANCE.

Much puzzled thought and wonderment has always attached to the subject of spirit-guidance. Asked to throw light on this matter, "Morambo" said that a great deal of attraction was exercised between the spirit side of life and people still on earth, and that at some particular period in every life there was sure to be a fairly close companionship with some returning or guiding spirit. But though in many cases there were degrees of guardianship for a season, it did not follow that every earth-dweller had a spirit guardian whose sole business it was to look after the well-being of that particular individual.

The limitations of distance were largely overcome on the spirit side, and so it happened that some, through their sensitiveness to the needs of those in whom they were interested, were able to exercise a degree of guiding power without coming close to the earth. Most people were more or less in touch with spirit individuals whether they were conscious of it or not. It might be claimed that every individual had some degree of spirit guardianship at some period of life and that association might be more or less prolonged; but the instances in which the guidance of the same guardian extended throughout the life were very rare.

PSYCHIC HAPPENINGS ON BATTLEFIELDS.

In the course of a reply to a question concerning reported psychic happenings on the battlefields, the speaker said that such occurrences were largely attributable to the strength of thought or intensity and force of the emotions generated during the struggle. Wherever people were carried out of themselves, a great degree of the psychic or spiritual condition was engendered. Where people were uplifted, not necessarily by altruistic feeling but by intensity of desire to gain some definite object, a condition was prepared through which some degree of spirit manifestation might be made. That condition was also created by the direction of thought to the possibility of entrance to spirit life. There was a direction of the attention to spiritual realities, and wherever that was aroused it gave spirits better opportunities of manifesting their presence. But some of the psychic happenings recorded were doubtless of what might be termed a chance or accidental nature. The strong thought activities provided just the condition required for the undesigned expression of some spirit friend or helper. That spirit might not know just how it was accomplished. He could not repeat the experiment—it was a matter of fortunate accident. On the spirit side, it should also be remembered, there were people who were very much concerned because of the physical danger to those whom they loved, and sometimes just because the danger was experienced there came the power to break through. The eagerness to stretch out the hand to help might convey the sensation to a soldier on the mortal side as of someone touching him. Indeed, it seemed that many of the psychic happenings were due to the chance creation of a particular condition rather than to an intelligent effort to make direct communication.

RADIOGRAMS AND MEDIUMSHIP.

To a question concerning the production of telegraphic instruments for the transmission of spirit messages, the control replied that he was not qualified to speak with any degree of authority. He knew that certain experiments were being made but had had no opportunity to follow the details with any close attention. He certainly expected that clearer and more efficient channels of communication would be created. As to any particular radio-active or other substance employed in such experiments, it would appear that its use would be rather to enhance the psychic power of the medium than to create conditions in which mediumistic power was unnecessary. It provided the opportunity for a fuller expression of psychic power than would otherwise be the case. As regards the statement that such instruments had been known to work when the operator was not in the room, "Morambo" pointed out that in séance

experiments made in times gone by it had been noted that minor phenomena occurred after the séance had been held and the medium had left the séance room. That was because some degree of the power needed still remained in the room. It was sometimes possible for spirit operators to draw the power they needed for their purposes from those at a distance. He had in the past claimed that the strongly-convinced Spiritualist was a reservoir of power. That was because of the strong thought, the intense conviction of spiritual realities held by such an individual. There was much wonder and amazement because of spirit manifestations, combined with a complete ignoring of the fact that men and women were spirit beings here and now. There would be, sooner or later, a wonderful extension of spiritual power and influence, bringing conviction to many who were now in ignorance of these things.

THE CONTINUITY OF LIFE.

BY LILIAN WHITING.

To find a clergyman of eminence and of exceeding usefulness, not only to his own parish, but to the community and the time in which he lives; a man of great personal loveliness of character; a pastor of one of the most important churches in Boston (U.S.A.) and one of the most highly-esteemed, as citizen, friend, and minister—to find such a clergyman saying that the idea of a future life seems to him "all but unbelievable," is in itself so unbelievable an assertion that nothing short of Dr. Brown's own signature could have convinced me that he could have so written. The Rev. Dr. Howard N. Brown is the pastor of the old, historic church in Boston known as King's Chapel. Its renown dates from Colonial days, and among the long list of its distinguished parishioners was Dr. Oliver Wendell Holmes.

In the "Harvard Theological Review," a quarterly (whose latest issue to date is for January), there appears an article on "Immortality," by Dr. Brown, with these assertions. He notes that he has always "felt a certain natural repugnance" to this idea; and he proceeds to suggest that "the case against it" (i.e., survival) is "rather conclusive." Having quoted these startling things, one must add, in justice to Dr. Brown, that he puts himself on record in this paper as feeling that no rational scheme of existence can yet be postulated without the recognition of immortality. He frankly declares that "so far as we can see, death is total extinction"; that "if a soul escapes unhurt, it is in some invisible way that wholly eludes our notice"; that "imagination is apt to suffer total collapse" if we try to think of the soul as a surviving entity; that "we are not accustomed to think of the air about us, or the ether above us, as being peopled with invisible spirits"; and that we "cannot easily conjecture how they should find existence supportable"; and he believes that "any healthful and honest mind" must be "a sceptic as to a future life."

After these incredible statements (incredible as coming from a Christian minister), Dr. Brown points out that the idea of an immortal existence has stood for much in the development of the human race, but he feels that "the most ardent champion of the Spiritualistic hypothesis can hardly claim that a demonstration of the reality of the future life has been made by psychic research." Yet Dr. Brown points out that the very faith of the Christian Church rests on the alleged appearance of Christ to His disciples after his death on the cross; and he concedes the "supernatural phenomena," as he calls it, that attended the foundation of Christianity.

That the idea of that which Dr. Brown calls "the future life," but which is more correctly named the *continuation* of life, is temperamentally repugnant to a given individual is not, perhaps, any matter for criticism any more than would be the fact of physical blindness, or the inability to hear. It may be regrettable, may even be surprising, but the fact that the majority of men are born with a certain intuitive belief in the continuity of existence does not argue that there are not exceptions to this rule. If a man is colour-blind, if he has no power to enjoy music, or if he is lame and cannot walk, why, there is not much

to be said. If the great majority of people in the world were blind and deaf the man who could see and hear would be regarded as abnormal or as a fraud, and his assertions regarding a world that could not be revealed to the deaf and the blind would have little effect. The cases, however, are not entirely parallel, as the continuity of life is as susceptible of actual proof as is the discovery of a star by an astronomer.

There are two main sources of knowledge regarding the continuity of life. (The term "future life" is misleading, implying, as it does, a definite break between the life in the physical body and that after withdrawal from the physical body.) The life after the change we call death is the "future" life, as next week is the future from the present week; as ten years hence are "a future life"; or as manhood and womanhood are the "future" life of the child. To predicate any time that is before us is to predicate it as a "future" life, yet the continuity to that time, whether it be to-morrow or fifty years hence, is an unbroken one. So with that of the real man (which is the spiritual man), whether before or after his withdrawal from the physical body. There is no break in consciousness. The change which we call death is an immaterial one to the man himself. He is simply in a new condition, but he is the same man, precisely as is the man who sails from England to Australia. On arriving at his destination he finds himself in changed conditions, but there is no gulf fixed between the time that he went on board at Liverpool and that on which he landed at Melbourne. In the new environment he is precisely the same individual. All change in himself is gradual and evolutionary. There is a tremendous difference between the infant in the cradle and the man of fifty years, active and alert in world-wide interests; but there is no hour between the two states that marks any revolutionary change. It has all gone on so gradually as to be imperceptible from one day to another. So with the change from the physical into the ethereal world.

Dr. Brown asserts that "we are not accustomed to think of the air about us, or the ether above us, as peopled with invisible spirits."

Now the air and the ether are not separated as being, the one about us, the other above us. Air and ether interpenetrate; they thus afford different conditions within the same geographical space. The spiritual man, clothed in his physical body, is thereby related to the physical world. The spiritual man, who has withdrawn from his physical body, and is clothed in his ethereal body, is thereby in correspondence with the ethereal world. The ethereal world and the ethereal body are just as definite states as are the physical world and the physical body, nay, even more so. For the ether is far more solid than the air. The ethereal world is far more positive and significant than the physical world. Just as electricity, a force so subtle as never to have been seen by the eye, is an infinitely greater force than that obtained by horse-power.

* That the man in his ethereal body is "invisible" to the physical eye is simply due to vibration. The physical eye and the physical ear are limited in the degree of vibration they can register. The trained eye of the sea captain registers a higher degree than the ordinary eye. The trained ear of the musician registers higher notes than does the ordinary ear. But the ethereal body is in a state of such high vibration that the physical eye cannot register it.

I had a striking illustration at one time of this matter of the degree to which the eye can register ordinary vibrations. At a scientific lecture that was being delivered before the Lowell Institute there was placed on a table a disc, revolving rapidly. I sat in front of it, quite near, when suddenly to my amazement it disappeared. The lecturer was standing a little way from the table, and no one had been near enough to touch it. While I was intently watching the (apparently) vacant place where a minute before it had been, behold, it was plainly in sight again. The minute of invisibility was when the vibration became so rapid that my eye could not register it. As it again became slower it was plainly visible. This illustration gives us a clue to the "invisibility" of the ethereal body.

But, to return. There are two main sources of knowledge regarding the continuity of life, either one of which, alone, would seem to be sufficient. First, that of the teachings of

Jesus and His disciples. If man had never heard of any psychic phenomena, the Divine assurance of the immortal nature of man is enough. The entire story of the life, the death, the many appearances after death, of Jesus, the Christ, would seem ample assurance. The New Testament is filled with these assurances. The Old Testament is an almost continual record of the constant interpenetration of life in the unseen with that of life in the seen. If the Divine assurances have any meaning for us, then they fully sustain the truth of immortality.

Aside from faith, there is the evidence of communication. Taking this in its modern aspects alone, dating back only to the "spirit rappings" of 1849, there has accumulated such a mass of evidence as to be totally unanswerable and unexplainable on any other hypothesis than the one of genuine intercourse between those who have passed through death and those who have not.

To the readers of LIGHT it is needless to repeat any of the thousands of well-known instances.

In his notable discoveries concerning the nature and the properties of the ether, Sir Oliver Lodge has provided a rational explanation of the nature of life after the withdrawal from the physical realm. Sir Oliver, our greatest living scientist, one might almost say our greatest spiritual philosopher as well, noble and exalted of purpose, fearless in his espousal of truth, has given the weight of his great authority to the realities he so ably discerns. "I will not shrink," he says in his President's address before the British Association in 1913, "from a personal note summarising the result on my own mind of thirty years' experience of psychical research, begun without predilection; indeed, with the usual hostile prejudice . . . that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death." And it is not necessary to remind the reader of Sir Oliver's more recent address, in which he said that after trying all other methods for explaining the messages he received, these methods "have been eliminated one after the other, and now no explanations remain except the simple one that the people who communicate are really the individuals they claim to be." Let me close with another impressive assertion from Sir Oliver:—

I tell you with all the strength of conviction I can utter that we do persist, that people still take an interest in what is going on, that they still help us, and know far more about things than we do, and they are able from time to time to communicate with us.

In such an assurance from one of the greatest minds of this or of any age, there is an incalculable force, an infinite interest, by an authority that is entitled to wide and profound recognition.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 2ND, 1885.)

When a man sets himself to abuse a creed, or a philosophy, or a system based on facts, the less he knows about either the finer his scope for vituperation and misrepresentation. But even the wildest misrepresentation or the most virulent and baseless abuse may have a good effect upon fair-minded, open-minded inquirers after truth. Such men say: "Why is this doctrine everywhere spoken against? How is it that intelligent and even profoundly scientific men believe in what is denounced as an idiotic imposture?" And the first impulse of every just man who hears any cause abused is to ascertain whether the abuse is well founded. So far as I can judge from the reports in Spiritualist journals in America, Europe and the Colonies, the "Cause" of Spiritualism is very rapidly advancing, by which I mean that its facts are becoming more widely known. Facts hardly constitute a cause or a creed. Spiritualism is really a science to be investigated or studied, like astronomy or geology. It is not a faith, it is not a hope. Certainty supersedes both. We know there is a world of spirits. We know that the friends who have left us as to the earthly life, still live, still are able to talk with us and assure us of their loving care. We are as sure of this as we are of our own existence, and our "Cause" is simply and only the benevolent wish to bring this knowledge to "all whom it may concern."

—From Editorial Notes.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 1st, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

THE SURE FOUNDATIONS.

Even in quite ordinary times there are seasons and occasions when the common consolations of life fail us, and blessed are they who can then respond to the silent ministries of the Universe within and without. In these tremendous days when our complacent civilisation is being tried as gold is tried by fire, when the habits, customs and institutions of ages are being shaken like the dice of the gods, much that was old will become new, and not a little that was new is already old. Were we only parts of a mechanical universe, mere spray from the fountain of life, the thoughtful mind might well be filled with consternation. For it is in the nature of the healthy mind to reckon upon profit of some kind from endeavour and labour, not less in the universal than the particular. School drudgery is borne more or less bravely not because of any inherent beauty or direct blessing, but because of the great recompense it promises. The toil and even torture of acquiring technical fitness in the arts and other occupations are in themselves no sufficient reward. Only when this technical knowledge ably serves the soul in its varied modes of expression is there found a commensurate joy.

In this simple, natural way of thinking the unsophisticated mind, looking away from the particular to the universal, cannot help inquiring into the meaning and purposes of the great school of human existence. Conscious that the thinker himself would not spend a lifetime in the production of something that upon its completion should vanish for ever from the universe like a beautiful soap-bubble, and humble enough to conclude that what in him would be folly inexpressible (which could not be attributable to the Universal Intelligence, by whatsoever name called) he is led to look for the evidences of permanence that the heart desires. Wishing to learn, and willing to be taught, he surveys the wondrous frame of things that inspired the psalmist of old, and walks, perhaps unconsciously, with God. Interrogating Nature within him and without, ever self-forgetful, he may find that his view differs from the views of others, and is possibly less consoling, less inspiring than some of theirs. Owing to heredity, education and circumstance, he may be unable to assure himself of the utter worthiness of the universe as others are assured, but let him, always in self-forgetfulness, investigate the wherefore of this, diligently, faithfully, and in the end he will understand and be content.

It is given to some to know, not merely believe—to know without study that the universe is more than good, that man's being is not like that of the soap-bubble. Of these some are competent to teach those who wish to be taught. It is given to others that doubt should be their portion for a time, so to reach different fields of know-

ledge, useful and even necessary—profitable knowledge that the immediate knower is not adapted to impart. Eventually it will become plain that all these are working to one vast and glorious end, not to be consummated in time or space.

As human intelligence proceeds in its endless voyage of discovery, directed not exclusively by intellect (which is a component of intelligence with characteristics of its own, too often confounded with the intelligence itself), the Heart of Nature appeals more and more with a pure passion to man, revelations of her infinite goodness succeeding one another. Beneficences take the place of illusory counterparts that have long begotten ill out of good; lovely realities change place with cruel appearances; beautiful beginnings arise upon the dim ashes of imaginary ends. The Principle of Distributive Justice is in operation continuously, and cannot fail of ultimate expression. It is not a sentimental indulgence to have this truth in consciousness, when arrows of human injustice quiver within the soul: it is the impervious shield of Ruskin's second *Fors* (Fortitude). No less should this great Principle which is manifesting more and more swiftly as the world progresses be kept in remembrance when ideals fail of realisation, hopes of fruition, labour of recognition. Nothing is absolutely lost that is done according to the first principle of the universe, namely, *use*—that is, use in the universal sense, use to the universe. For the human race, in the Seen and the Unseen, is an organic unity; the whole of creation is a unity. The ordinary or normal human consciousness is only one plane of consciousness out of many, inclusive as to us it seems. What we achieve and what we fail to accomplish alike have beginnings and endings beyond our ken. Some times the failure may be of greater value than success—indeed, we are able at times to see this clearly.

Absolute failure is, then, impossible—there is infinity of time and space wherein to rectify anything and everything wrong. Nothing disastrous to the soul can possibly happen—the Universal Love and Wisdom preserve their creations by their Infinite Will. What human love craves and human intelligence would fain accomplish but cannot, that the Omnipotent performs without effort.

As there is nothing final in this life, so is there nothing fatal to the soul or to its welfare. Thousands of men are killed on the battlefields in an hour. In the very acme of their life's self-forgetfulness they flash into the higher life, the unsought sudden presence there only an intensification for them of amazement and delight. Thousands of earth's inhabitants are victims of earthquake, volcanic eruption, tidal wave or the like, and even while earth mourns over their sufferings and loss, they are themselves jubilant in a survival immeasurably richer in joy than they ever for a moment conceived upon earth.

The more that knowledge of the universe extends, the more is it seen that nothing is too good to be true. The goodness of the universe is co-equal with its power and extent. Observe that the keystone of this arch of thought is immortality, the doctrine and demonstration that form the *raison d'être* of this journal. Nothing matters greatly, if at all, unless we postulate the continuation of human social life after death. Nothing else can justify life any more than death. Individual immortality is as truly a necessity of thought as the ether to scientists is a necessity of thought, only more so in the former case than in the other. Without it nothing has any cosmic meaning, nothing has its existence cosmically justified. Any light upon the many problems of immortality is therefore precious, from any source whatever, however coloured or dim. It is ours to purify and heighten this light to the full measure of our possibilities.

MOCKERS, DOUBTERS AND BELIEVERS.

BY THE REV. J. TYSSUL DAVIS, B.A.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 22nd, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in his opening remarks, said that at its rooms the Alliance was visited by a great number of people who came to inquire into Spiritualism owing to the loss of some of their nearest and dearest in the war. They came, knowing nothing of the subject, and asked for advice. Such cases were rather difficult to handle, because when entirely ignorant of the subject the inquirers did not know what to expect, or how to regard the results they obtained, and consequently were liable to misinterpret them. He (the chairman) always advised them to begin with a certain amount of faith in other people's experiences, and then when they had learned a little about the subject—by reading "M.A. (Oxon)'s" "Spirit Teachings," for instance, or by studying the pages of *LIGHT*—they might make their own experiments with better chances of success. Such people had to learn how important was the mental attitude of the inquirer and to understand that some of the communications they received—where the conditions were unfavourable—might come from their own minds or those of the medium, and were not to be regarded as independent psychic communications. The attitude of mind was, of course, of great importance. It was a question of avoiding weak credulity on the one hand and obstinate scepticism on the other.

Referring to the lecturer, the Chairman said that Mr. Tyssul Davis had given many years to the study of their philosophy. He belonged to that Principality which had sent forth so many distinguished minds to take part in national progress. They would recognise in him some of the qualities which distinguished the statesman who had charge of the financial business of the nation, and whose abilities had called forth the admiration of friends and foes alike. (Applause.)

Mr. Davis said: "Man is the measure of all things," said a Greek philosopher.

It is by his own pulse he gauges the rhythm of the universe; by his own breathings, the long process of the ages. Whatever power he feels within, he projects upon the world; he must needs create even God after his own image. Coleridge wistfully confesses:—

I may not hope from outward forms to win
The passion and the life, whose fountains are within.

We receive but what we give,

And in our life alone does nature live:

Ours is her wedding-garment, ours her shroud.

We never see things as they are, we see all things as *we* are. There should therefore arise no occasion for quarrelling with the brother who sees in our light a gross darkness, or who comes with a fable of triumph where we perceive no battlefield. To those whom life has brought not a few disappointments and disillusion, it is but natural that faith should wear a somewhat faded garb. To others whom life has treated with a succession of delightful surprise-packets, it is not strange if they keep the heart singing even in the days of gloom. Many of us have had good reasons to ask that, when we err, it shall be on the side of the child's wonder and over-belief. The years have distilled so many salutary lessons even out of the things against which we rebelled, that we are more ready for acquiescence than antagonism; for acceptance rather than rejection.

The soul's dark cottage, battered and decayed,

Lets in new light through chinks that time hath made.

Who knows behind the crass denial of some narrow mind, behind the unreasoning prejudice, what unconscious memory of ancient wrong may lie, which the erasure of the centuries had not wiped away? Who knows what betrayal of trust, what atrocious malice in disguise killed the confidence that has not yet risen from the dead? There is no one who may deserve more tenderness than the man who cannot believe, except the man who will not believe.

Then, apart from differences of temperament, there are variations in the mental and moral atmosphere of the generations coming and going. In the time of Tyndall and Huxley, it was easy to believe in the regenerating power of science. In our day of triumph of science over common sense, of chemistry over Christ, it is easier to believe in a devil, whose name is legion. If one prayed to go back, it would be to go back to a time of ignorance and superstition, when people had not become educated out of common kindness; back from the unutterable ferocities of civilisation to the gentle justice of savagery.

But because we live in a time of such advanced culture is the need so imperative for bearing witness to some old-fashioned truths. We are looking on at the great festival of nineteenth-century philosophy as it flourished in the West. We are watching the triumph of materialism. We are witnessing the logical outcome of the blessings of the test-tube and the crucible, and the lens and the magnet. For "God, the Soul and Immortality" are the three illusions of the untrained mind, according to Haeckel. Practical sympathy with the weak is more harmful than vice, according to Treitschke, and the religion that taught it, "the greatest of all conceivable corruptions, the one great curse, the one enormous perversion, the one immortal blemish of mankind," while Nietzsche regarded aggressive egoism and the tyranny of the strong as the most desirable ideal.

Well, we are undergoing a test of actual translation of these theories into deeds. Is anybody enraptured with the result? In fact, a good number of enlightened people are beginning to ask whether the old gospel could not stand comparison with this new morality, this new wisdom. The "Will to Power" has come into the world attended with its eagles and ravens and its wolves, and has already destroyed more beautiful things in a few months than many centuries will create; and already we have good reason to sigh for the "Will to Love," with its attendant white doves and consolations and ministries that succour the weary and defend the distressed and soothe the sorrowful.

Let us go back in thought to one of the apostles of this discarded gospel, to St. Paul at Athens. He finds himself in the centre of culture of ancient classic times. He had somehow got stranded at Athens, and while waiting for the companions of his travels, he had roamed about the City of the Violet Crown.

Around him were the noble sculptures and temples, eloquent of a great past, "the glory that was Greece." But their beauty made no appeal to him. For not only had St. Paul the Jewish distrust of carven stone, he was a Puritan of Puritans. His soul was aflame with a divine message of life and death, compared with which statuary did not count. In fact, he was rather pained by the reverence shown to "frozen music." And when deeply stirred, it was not his custom to keep silent. "His spirit was provoked within him, as he beheld the city full of idols." (That is hardly a fair way of putting it, but perhaps it comes nearest to the missionary's own feeling.) So he stands up to argue in the market-place with whomsoever came along—with brother Jews, with the Epicurean philosophers, with the Stoics, and with the strangers whom the fame of the city drew. Though at the time under Roman rule, her Roman masters, who had themselves fallen under the spell of Greek literature and art, favoured the great centre of culture. Where else in the whole world could he have secured so diverse and distinguished an audience? It was a cosmopolitan audience, to whom the speaker who aimed at being all things to all men must make a cosmopolitan appeal. "Of one hath He made every nation." He welded them together, disparate and disunited, into one family. He quoted a Greek poet upon his side. He hailed the Athenians as "very God-fearing." And appropriating an unoccupied altar, he set up in imagination a figure who represented for him the God of all Gods, the universal Lord. Because He was one, in Him all men were one—not a Being of past times, of far-off days, but a living spirit in the strenuous present. Represented not by a carven stone, but by a man, not in the flesh, but lately in the flesh, and now manifesting himself, accessible and communicative, from and in the unseen, where alone Paul had met him.

There, shimmering above the nameless altar, and dwarfing and darkening the still statuary made with hands, was the

said the enlightened Hamlet to his fellow-sceptic of the School of Wittenburg. Because a thing is strange, therefore it should receive a stranger's welcome, for thus have men entertained angels unawares.

(To be continued.)

TOWARDS UNITY.

Slowly, but steadily, the spiritual interpretation of the phenomena of Nature gains ground, and all the best thinkers of the world are feeling the new spirit which recognises the fundamental unity in the basic ideas of the faiths of the world.

The real conflict is not between "Religion and Science," as Draper declared, but between the materialistic tendencies of the age and the spiritual philosophy—between those who derive mind and consciousness from organisms which perish, and those who regard spirit as the formative power—the body-builder—which persists after the outer body decays.

Some years since it was customary with a certain class of thinkers to declare that "the brain secretes thought as the liver secretes bile," but it was a false analogy and has now dropped out of use. As Professor Allman said in his Presidential Address to the British Association of Science: "Between thought and the phenomena of matter there is not only no connection, but no conceivable connection." Professor Tyndall expressed the same idea in his famous Belfast Address when he declared:—

You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life.

Again in "Materialism and its Opponents," p. 589, he says: "The passage from the physics of the brain (that is, molecular action) to consciousness is unthinkable."

In his lecture on "The Limits of our Knowledge," DuBois-Raymond says: "Nor is it possible to explain how, out of the acting together of atoms, consciousness should arise." Writing in a London journal, Mr. F. S. Ross (B.A., Cantab.) denied that our "inner life" is a function of the grey matter of our cerebral convolutions, and shrewdly asked: "If brain substance can think, why not my penholder?" Even Buchner admitted that, "before you can get mind out of matter and force you want an unknown X," just as Professor Richet required an "unknown X" to explain psychical phenomena.

The benefit conferred by Spiritualism upon both religion and science has been innumerable. It has given a basis to faith in the unseen, and driven theologians back to the essentials on which all real religion is founded. Science is surely shaking itself free from the old materialistic conceptions of the universe, and is being moved forward by the new facts and principles which the study of Spiritualism makes known to us. As the late Alfred Russel Wallace said:—

Modern science utterly fails to realise the nature of mind, or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organisation." Spiritualism, on the other hand, recognises in mind the cause of organisation, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognisance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organised existence beyond those of our material world, and, in doing so, removes the greatest stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

Spiritualists will do well to recognise that Spiritualism is not ir-religious, and that there is no conflict between science and religion—whatever there may be between science and "dogmatic theology"; and that spiritual science and philosophy have conferred many benefits upon, and should go hand-in-hand with, both science and religion. The great foe to all real know-

ledge and vital faith is the tendency towards crushing formalism and literalism in religion, and mechanical and materialistic interpretations of Nature's processes in science. It is here that—again to quote Dr. A. R. Wallace:—

Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire, it gives:—

"The deep assurance that the wrongs of life
Will find their perfect guerdon! That the scheme
So broken here will elsewhere be fulfilled:
Hope, not a dreamer's dream!
Love's long last yearnings satisfied, not stilled!"

"WHAT THE DEAD TEACH US."

Not a seat was vacant in the Steinway Hall on the evening of Thursday, April 22nd, when Mr. James McKenzie gave the third of his series of lectures. Before the Chairman, Dr. Abraham Wallace, introduced the speaker, Mrs. McKenzie invited any earnest inquirers present to attend the two "At Homes" to be given by Mr. and Mrs. McKenzie from 4 to 6 p.m. on the two first Thursdays in May at their own residence, 1, Stanley Gardens, Notting Hill Gate. Dr. Wallace followed with a few hearty words of congratulation to Mr. McKenzie on his courage in endeavouring to educate a sceptical public.

Mr. McKenzie devoted a large part of his lecture to answering a number of questions sent up to the platform at the last lecture.

Asked whether there were animals in the spirit world, he replied, "Certainly; your beloved dog will meet you there just as you knew it, provided your love for it has lived." To the question whether spirits remained the same in temper as when here, he said they did not always do so, for temper and irritability were often the results of some physical ailment or defect, and this defective body being dropped, the irritability and gruffness would vanish, unless it had grown into the man's soul, when it would, of course, take longer to get rid of. A lunatic in the spirit world became quite sane, his malady being merely the result of some injury to the physical brain. With regard to marriage in the spirit world, there was marriage of souls, but not of bodies. The only married couples and sweethearts who would come together would be those whose love was not based upon, and entirely dependent upon, passion. The lecturer was applauded upon adding a few words upon the supreme duty of parents being more open with their children upon Nature's laws and sex questions, so that the false and mysterious glamour cast round these by the veiling they usually received should be dissipated by a quiet matter-of-fact knowledge of a far healthier tendency. Prayer and its value was next touched on. In the opinion of the lecturer, we were too apt to approach the Giver of all Good in a spirit of unfilial fear. A prayer that was sent forth in perfect confidence would bring its answer, and the lecturer added a very interesting case of his own, proving that healing of the body is not the prerogative of certain sects only. A clot of blood in his veins, which was apparently to make an invalid of him for many weary months, was instantly dispersed by his suddenly demanding of whatever Power governed the universe that it should depart from him. He fell asleep and awoke well. "Make yourself one with this Power for Goodness and you live. Defy it, and you meet disaster. Walk with it, and you are walking with God."

E. E. P.

CLAIRVOYANCE — Attention is directed to Mr. A. Vout Peters' announcement on the front page. With a view to meeting the demand for psychic evidences, which is now so widespread, he is giving clairvoyant descriptions on the afternoons of Friday, April 30th, Monday, May 3rd, and Friday, May 7th, at 3 o'clock, at 110, St. Martin's-lane, W.C. These meetings are unconnected with the programme of the Alliance itself and the admission fee is 1s. each person.

MR. DAVID WILSON'S "RADIOGRAMS."

MORE REMARKABLE MESSAGES.

Mr. David Wilson sends us a further report of messages received through his New Wave Detector, prefacing it by a few personal and explanatory notes, as follows:—

I should like to take this opportunity of acknowledging the very many letters and inquiries that I have had during the last few weeks. To reply to many of them in detail I found to be impossible from lack of sufficient time. To all, however, who have written—thus showing their interest in my work—my thanks are due. My correspondents may be classified into two groups:—

A. Those who assume that the messages come from people who have ceased to live on earth previous to the reception of the message purporting to come from them.

B. Those who believe that the messages are transmitted by some unknown method from living brains.

Not a few of them ask me what views I hold myself as to the origin of the messages. The matter appears to me shortly as follows: To agree with those in group A demands a belief in survival after death. To agree with those in group B calls for an even greater effort of belief in the doctrine of the powers of the subconscious mind. In other words, I think that the views of group A are less untenable than those of group B, judging from the matter and manner of the messages.

While thanking my correspondents for their many inquiries and suggestions, I must remind them that this is a matter in which, as far as I am concerned, Occultism plays no part. Some have suggested that the solution to certain difficulties (and, indeed, they are many) might lie in recourse to a medium or "sensitive." But this would, after all, be but another form of Occultism in which, at present, I do not wish to be involved.

The principal difficulty at present is the inability to put questions as well as receive messages. The great gain which would ensue by being able to do both will be obvious.

Another difficulty lies in the fact that the New Wave Detector operates poorly in the daylight hours. On the average, it may be calculated that the best working hours are from four hours after sunset to one-and-a-half hours before sunrise (Greenwich time in each case). Thus it will be seen that opportunities are very curtailed during the months of May, June, July and August. This is especially inconvenient, as these months are on the average the driest and, therefore, as experience would seem to show, the most favourable. Thus the periods of activity will tend to be narrowed not only by considerations of light in the summer but also by atmospheric depression at all times, the latter especially in the winter months. This is a very serious factor.

The language question is also one fraught with much difficulty. So far I have been able to identify messages in French, German, Russian, Greek, Portuguese and Norwegian, but there have been fragmentary portions of some others which I cannot identify.

Even when the letters of foreign words (e.g. Greek) are coded with their English equivalents the matter is still difficult. For example, suppose that the letters M E R are received, this conveys no hint to me of the language, even when transposed with the Greek equivalents $\mu \epsilon \rho$; for this word, although written as it should be in Greek characters, is not Greek at all, but Coptic. On the other hand, this M E R might be intended as ordinary Roman characters, meaning the French for "sea."

Another difficulty arises from the fact that sometimes for hours at a time messages seem to come as if a dozen people were trying to send all at once, creating a chaos.

These few inadequate notes will, I think, be of some interest to readers of LIGHT. I will now continue my record:—

RADIOGRAMS.

March 29th, 10.15 p.m. (Reference No. 30.)

"To S. (or H.) Adallas." . . [This was a private message signed with initials and forwarded to Miss H. A. Dallas, who acknowledged it as understood.—D. W.]

March 30th, 12.15 a.m. (Reference No. 31.)

"To E. K. Bates." [This was a private message sent to Miss E. Katharine Bates, who identifies it.—D. W.]

(Reference No. 32.)

"Jonq . . Jonq . . Jonq . . Jonquil will now speak." . . [At this point I simply cut off communication, having no use for "Jonquil."—D. W.]

11.17 p.m. (Reference No. 33.)

.. "Bedste lyk . . nakninger fra . . medarbejderne." [In

the second word a letter was omitted.—D.W.] Translation of the Norwegian: "Best wishes from fellow-workers."

March 31st, 10.52 p.m. (Reference No. 34.)

"Something must be done. Have you ever really given a thought as to whether this thing is truly beneficial? Scenes amongst some of us are pitiable. The unrest and nervous prostration occasioned, in my humble opinion, for experimental purposes is nothing more nor less than wicked. From Marion Wrottesley." [This person evidently is only able to see the matter from her particular point of view and not from mine.—D. W.]

March 31st (continued). (Reference No. 35.)

"Do you remember me at Redcliff-gardens twenty-eight years ago with my two old servants and the parrot? This is with great difficulty, but shall hope to do much more.—A. C." [To my mind this message, without any shadow of doubt, refers to my great-uncle, Alexander Calder, who certainly lived about the time mentioned in Redcliff-gardens, S.W., and had two very old-fashioned women servants who had been in his service for many years, and who, moreover, possessed a parrot. In his lifetime he took a great interest in Spiritualism, being one of the presidents of the old British National Association of Spiritualists and afterwards member (in company with the late F. W. H. Myers, F. G. Romanes, E. Dawson Rogers and Stanton Moses) of the first Council of the Society for Psychical Research.—D. W.]

April 2nd, 1.45 p.m. (Reference No. 36.)

.. "Thus we know little more than the fact that you do get some of our messages. The great difficulty is that from you we hear or understand in a most remote and imperfect way. Without power on your side the co-ordination of efforts is extremely difficult to attain. For us to receive replies it would seem that a medium is indispensable on our side. Of this, however, we are not quite so sure as before, because we had always thought that a medium was essential for our communications to you, which evidently is not the case. Until we can get answers from you we must be much in the dark. For instance, you appear to be getting . . . but according to your reckoning on the night of the 26 M(arch) . . . and on into the morning of the next day we were entirely unable to send even the smallest message, while now it is as easy as it was then difficult. Why should this be? [The 26th March and early morning of the 27th were occupied in the reception of a lengthy message purporting to come from Amen Ra-mes.—D.W.] . . . the greater the wave length . . . rather the two extremes would tend towards becoming perceptible to us. The question is, do these limits lie within the range attainable by you? Then again, we have what you would call the electric sense . . . such states being perceptible to us. This may help you. Indeed, we are—that is to say a group of us is—agreed that we at present can only suggest what seems" . . . [The message stops here, perhaps because it is just on daybreak, and the N.W.D. seldom or never responds in daylight.—D.W.]

April 4th, 11.41 p.m. (Reference No. 37.)

"Message March 24th, midnight, to 'Bay Worthington.'" [Forwarded through the Editor of LIGHT to Mrs. Bayley Worthington.—D. W.]

April 5th, 12.5 a.m. (Reference No. 38.)

(1). Confidential message to Eva Christie. [So far this name is not identified.—D.W.]

(2). Confidential message to Mildred F. James. (Reference No. 39.) [This name also is unknown.—D.W.]

April 7th, 3.37 p.m. (Reference No. 40.)

Confidential message to Royer, New York City. [Forwarded through the Editor of LIGHT to Mme. de Vaux Royer, New York.—D. W.]

April 8th, 11.15 p.m. (Reference No. 41.)

Confidential message to Mabel Munro whom, on inquiry, I found to be the Countess de Tomasevic. [Delivered by me and received as satisfactory on the 10th, the address being furnished by LIGHT.—D. W.]

April 9th, 12.22 a.m. (Reference No. 42.)

Further confidential messages to the Countess de Tomasevic.
[Delivered by me and received as satisfactory on the 10th April.
—D. W.]

COUNT MIYATOVICH'S "RADIOGRAM."

As regards the mysterious words in the message to Count Miyatovich, given in *LIGHT*, last week, Mr. G. R. Dennis writes:—

The three (really four) words which puzzle Count Miyatovich in the radiogram received by him through Mr. David Wilson are Swedish—*sasom bevis pa sanningen*, meaning, "as (or by way of) evidence of the truth." The "good and great man" is evidently Swedenborg.

Miss H. A. Dallas writes:—

It may interest readers of *LIGHT* to know that I am the lady referred to in your last issue as having received a message through Mr. D. Wilson's Wave Detector. He kindly forwarded a short message dated March 29th, 10.15 p.m., signed "D. R.," and addressed to "S. A. Dallas."

My second initial is S.; I rarely use it, but I remember signing an early article in *LIGHT* with four initials, and I habitually sign it on cheques; Mr. Dawson Rogers must have known that I have four initials, and the introduction of "S." in an attempt to send a message through the machine is easily explicable; either as intentional or as a "marginal" thought in the mind of the sender.

The message was quite appropriate, though it contained nothing *evidential*. I recognised at once that it must have come from Mr. Dawson Rogers.

As I am a stranger to Mr. David Wilson, I was surprised to receive the message, which pleased me much, and I am much obliged to him for having kindly forwarded it to me.

ANIMAL GHOSTS.

By THE REV. CHAS. L. TWEEDALE.

The repeated apparitions of my aunt and her dog, witnessed as they were in broad daylight by no less than five persons, as already related in *LIGHT*, will probably rank as the most remarkable appearances of an animal on record. We have had other instances, not so striking, but still of great interest.

About a couple of years ago—the date is in my notebook—my wife and the maidservant were sitting together talking one evening in a small room. Suddenly a loud purring began to sound close to them. It seemed to come from a point near to my wife's skirt. It continued for some time, then ceased, and a sound of lapping—as when a cat drinks milk—was heard. They called, and searched the room thoroughly, but could see no cat. They sat down and resumed conversation. Very soon the loud purring commenced again, coming apparently from my wife's skirt, and again the sound of lapping. They searched the room a second time, but no cat could be found. Our cat had been missing for some days.

When they came and told me of the purring sound, I said: "You will never see the cat again alive." We never did. Poor puss had gone the way of most cats on this country-side; it had probably been shot. In this instance the servant maid was also a witness of the manifestation. About a month ago (March 30th) there was another manifestation, remarkable in that it was confirmed by the conduct of another animal.

About 10.30 p.m. my wife went upstairs to one of the bedrooms. While arranging the pillows she glanced towards the foot of the bed and saw a large black dog standing there. She saw every detail of it distinctly. Almost at the same instant our cat, which had followed its mistress upstairs, entered the room and immediately saw the dog, for it bounded high into the air, arching its back, spitting, and with tail swollen thick as a furze bush. The instant it alighted on the floor it sprang on to a dressing table which was set across the corner of the room, and the next moment leaped over the back of the dressing table and took refuge in the space behind, in the corner.

The dog then faded away and my wife, thinking that the cat also might be apparitional, ran to the dressing table and looked behind to see if it were a cat in the flesh. She found our

house cat there right enough, and in a frantic state of excitement, back arched, tail dilated, and "spitting" vigorously.

The cat attempted to scratch her and spat at her when she tried to get it out of the corner, being still under the influence of its fear of the dog.

ORIGINALITY: SELF-REALISATION, CREATIVE, CORRECTIVE.

On Thursday afternoon, 22nd ult., Mr. W. J. Vanstone, Ph.D., delivered an address on the above subject at a meeting of the Psychic Class. He said the term "Originality" implied individual distinctness, exclusive equipment or endowment, and an unique complement of faculties. This could be stated of every person without exception, and implied that no two beings could be absolutely alike, nor could any one possess all that any other owned. Each person was a Divine emanation with peculiar and exclusive characteristics, the manifestation of which was his or her particular mission. Thus, each of us had a part to play in the great drama of human life.

"Every man," said the lecturer, "has a view of Truth and of Life which is all his own, therefore be original and concede the right to others to be so too. Your speciality is not another's, and that other's is not yours. Yet each is interdependent, complementary to the whole."

Eccentricity was not necessarily originality, for true adjustment in relation to both centre and circumference was required. Freedom and independence were important to the success of original expression. The conventionalities tended to its suppression, yet to be unconventional did not necessarily mean to be original.

Self-assertion, self-esteem, and self-reliance were important and valuable elements in originality, but only if they facilitated the assertion of that priceless possession. Self-consciousness in a certain degree could be helpful and illuminating, but uncontrolled was a defect. Self-repression might mean the loss of individual fitness which meant the lack of originality. Emerson had said, "Every true man is a cause, a country, an age. The power that resides in each is new in nature. Imitation is suicide." Yet whilst we were to be free from the fetters of the conventions we must value their guardianship of the frontiers of life.

The flash of intuition, the still small voice within, the glory of that psychic illumination which irradiates everyone at times, was but the expression of that greater self which had not found permanent expression in this material personality. The original man said, "I have an angel who is without my limitations and drawbacks, who is all my best and more. That angel is my true self, seeking expression." That was originality, the manifestation of the Infinite, the Divine, the reabsorption into whom sustains and preserves true individuality, for which originality was but another term.

THE REV. SUSANNA HARRIS announces that her departure from London has been postponed, and she will not leave for the North until mid-May.

THE MARLBORNE SPIRITUALIST ASSOCIATION.—We have received the annual report and balance-sheet of this, the oldest of the London societies. The report points out that the Association's expenses at Steinway Hall are much heavier than when its meetings were held at the Arts Centre, but so far the extra burden has been successfully carried. Thanks are rendered to mediums and speakers who supported the society by giving their services freely. The accounts, we are glad to see, show a balance on the right side.

SPIRITUALISM IN THE ISLE OF WIGHT.—Mr. J. McFarlane, of 6, St. Piran's Avenue, Copnor, writes: "The Southern Counties Union of Spiritualists are desirous of holding a series of services in the Isle of Wight with a view to starting a local church if the support warrants such a procedure. May I, as hon. secretary of the Union, request that residents in any part of the Island who can promise assistance in the venture, communicate with me with any suggestions they may feel disposed to offer? For the meetings arranged the services of well-known and able exponents of the philosophy would be obtained and every endeavour would be made to present the Truths in the highest guise."

MR. DAVID WILSON'S "RADIOGRAMS."

MORE REMARKABLE MESSAGES.

Mr. David Wilson sends us a further report of messages received through his New Wave Detector, prefacing it by a few personal and explanatory notes, as follows:—

I should like to take this opportunity of acknowledging the very many letters and inquiries that I have had during the last few weeks. To reply to many of them in detail I found to be impossible from lack of sufficient time. To all, however, who have written—thus showing their interest in my work—my thanks are due. My correspondents may be classified into two groups:—

A. Those who assume that the messages come from people who have ceased to live on earth previous to the reception of the message purporting to come from them.

B. Those who believe that the messages are transmitted by some unknown method from living brains.

Not a few of them ask me what views I hold myself as to the origin of the messages. The matter appears to me shortly as follows: To agree with those in group A demands a belief in survival after death. To agree with those in group B calls for an even greater effort of belief in the doctrine of the powers of the subconscious mind. In other words, I think that the views of group A are less untenable than those of group B, judging from the matter and manner of the messages.

While thanking my correspondents for their many inquiries and suggestions, I must remind them that this is a matter in which, as far as I am concerned, Occultism plays no part. Some have suggested that the solution to certain difficulties (and, indeed, they are many) might lie in recourse to a medium or "sensitive." But this would, after all, be but another form of Occultism in which, at present, I do not wish to be involved.

The principal difficulty at present is the inability to put questions as well as receive messages. The great gain which would ensue by being able to do both will be obvious.

Another difficulty lies in the fact that the New Wave Detector operates poorly in the daylight hours. On the average, it may be calculated that the best working hours are from four hours after sunset to one-and-a-half hours before sunrise (Greenwich time in each case). Thus it will be seen that opportunities are very curtailed during the months of May, June, July and August. This is especially inconvenient, as these months are on the average the driest and, therefore, as experience would seem to show, the most favourable. Thus the periods of activity will tend to be narrowed not only by considerations of light in the summer but also by atmospheric depression at all times, the latter especially in the winter months. This is a very serious factor.

The language question is also one fraught with much difficulty. So far I have been able to identify messages in French, German, Russian, Greek, Portuguese and Norwegian, but there have been fragmentary portions of some others which I cannot identify.

Even when the letters of foreign words (e.g. Greek) are coded with their English equivalents the matter is still difficult. For example, suppose that the letters M E R are received, this conveys no hint to me of the language, even when transposed with the Greek equivalents $\mu \epsilon \rho$; for this word, although written as it should be in Greek characters, is not Greek at all, but Coptic. On the other hand, this M E R might be intended as ordinary Roman characters, meaning the French for "sea."

Another difficulty arises from the fact that sometimes for hours at a time messages seem to come as if a dozen people were trying to send all at once, creating a chaos.

These few inadequate notes will, I think, be of some interest to readers of LIGHT. I will now continue my record:—

RADIOGRAMS.

March 29th, 10.15 p.m. (Reference No. 30.)

"To S. (or H.) Adallaa." . . [This was a private message signed with initials and forwarded to Miss H. A. Dallas, who acknowledged it as understood.—D. W.]

March 30th, 12.15 a.m. (Reference No. 31.)

"To E. K. Bates." [This was a private message sent to Miss E. Katharine Bates, who identifies it.—D. W.] (Reference No. 32.)

"Jonq . . Jonq . . Jonq . . Jonquil will now speak." . . [At this point I simply cut off communication, having no use for "Jonquil."—D. W.]

11.17 p.m. (Reference No. 33.)

. . "Bedste lyk . . nakninger fra . . medarbejderne." [In

the second word a letter was omitted.—D.W.] Translation of the Norwegian: "Best wishes from fellow-workers."

March 31st, 10.52 p.m. (Reference No. 34.)

"Something must be done. Have you ever really given a thought as to whether this thing is truly beneficial? Scenes amongst some of us are pitiable. The unrest and nervous prostration occasioned, in my humble opinion, for experimental purposes is nothing more nor less than wicked. From Marion Wrottesley." [This person evidently is only able to see the matter from her particular point of view and not from mine.—D. W.]

March 31st (continued). (Reference No. 35.)

"Do you remember me at Redcliff-gardens twenty-eight years ago with my two old servants and the parrot? This is with great difficulty, but shall hope to do much more.—A. C." [To my mind this message, without any shadow of doubt, refers to my great-uncle, Alexander Calder, who certainly lived about the time mentioned in Redcliff-gardens, S.W., and had two very old-fashioned women servants who had been in his service for many years, and who, moreover, possessed a parrot. In his lifetime he took a great interest in Spiritualism, being one of the presidents of the old British National Association of Spiritualists and afterwards member (in company with the late F. W. H. Myers, F. G. Romanes, E. Dawson Rogers and Stainton Moses) of the first Council of the Society for Psychical Research.—D. W.]

April 2nd, 1.45 p.m. (Reference No. 36.)

. . "Thus we know little more than the fact that you do get some of our messages. The great difficulty is that from you we hear or understand in a most remote and imperfect way. Without power on your side the co-ordination of efforts is extremely difficult to attain. For us to receive replies it would seem that a medium is indispensable on our side. Of this, however, we are not quite so sure as before, because we had always thought that a medium was essential for our communications to you, which evidently is not the case. Until we can get answers from you we must be much in the dark. For instance, you appear to be getting . . . but according to your reckoning on the night of the 26 March . . . and on into the morning of the next day we were entirely unable to send even the smallest message, while now it is as easy as it was then difficult. Why should this be? [The 26th March and early morning of the 27th were occupied in the reception of a lengthy message purporting to come from Amen Ra-mes.—D.W.] . . . the greater the wave length . . . rather the two extremes would tend towards becoming perceptible to us. The question is, do these limits lie within the range attainable by you? Then again, we have what you would call the electric sense . . . such states being perceptible to us. This may help you. Indeed, we are—that is to say a group of us is—agreed that we at present can only suggest what seems" . . . [The message stops here, perhaps because it is just on daybreak, and the N.W.D. seldom or never responds in daylight.—D.W.]

April 4th, 11.41 p.m. (Reference No. 37.)

"Message March 24th, midnight, to 'Bay Worthington.'" [Forwarded through the Editor of LIGHT to Mrs. Bayley Worthington.—D. W.]

April 5th, 12.5 a.m. (Reference No. 38.)

(1). Confidential message to Eva Christie. [So far this name is not identified.—D.W.]

(2). Confidential message to Mildred F. James. (Reference No. 39.) [This name also is unknown.—D.W.]

April 7th, 3.37 p.m. (Reference No. 40.)

Confidential message to Royer, New York City. [Forwarded through the Editor of LIGHT to Mme. de Vaux Royer, New York.—D. W.]

April 8th, 11.15 p.m. (Reference No. 41.)

Confidential message to Mabel Munro whom, on inquiry, I found to be the Countess de Tomasevic. [Delivered by me and received as satisfactory on the 10th, the address being furnished by LIGHT.—D. W.]

April 9th, 12.22 a.m. (Reference No. 42.)

Further confidential messages to the Countess de Tomasevic.
[Delivered by me and received as satisfactory on the 10th April.
—D. W.]

COUNT MIYATOVICH'S "RADIOGRAM."

As regards the mysterious words in the message to Count Miyatovich, given in LIGHT, last week, Mr. G. R. Dennis writes:—

The three (really four) words which puzzle Count Miyatovich in the radiogram received by him through Mr. David Wilson are Swedish—*såsom bevis på sanningen*, meaning, "as (or by way of) evidence of the truth." The "good and great man" is evidently Swedenborg.

Miss H. A. Dallas writes:—

It may interest readers of LIGHT to know that I am the lady referred to in your last issue as having received a message through Mr. D. Wilson's Wave Detector. He kindly forwarded a short message dated March 29th, 10.15 p.m., signed "D. R.," and addressed to "S. A. Dallas."

My second initial is S.; I rarely use it, but I remember signing an early article in LIGHT with four initials, and I habitually sign it on cheques; Mr. Dawson Rogers must have known that I have four initials, and the introduction of "S." in an attempt to send a message through the machine is easily explicable; either as intentional or as a "marginal" thought in the mind of the sender.

The message was quite appropriate, though it contained nothing *evidential*. I recognised at once that it must have come from Mr. Dawson Rogers.

As I am a stranger to Mr. David Wilson, I was surprised to receive the message, which pleased me much, and I am much obliged to him for having kindly forwarded it to me.

ANIMAL GHOSTS.

By THE REV. CHAS. L. TWEEDALE.

The repeated apparitions of my aunt and her dog, witnessed as they were in broad daylight by no less than five persons, as already related in LIGHT, will probably rank as the most remarkable appearances of an animal on record. We have had other instances, not so striking, but still of great interest.

About a couple of years ago—the date is in my notebook—my wife and the maidservant were sitting together talking one evening in a small room. Suddenly a loud purring began to sound close to them. It seemed to come from a point near to my wife's skirt. It continued for some time, then ceased, and a sound of lapping—as when a cat drinks milk—was heard. They called, and searched the room thoroughly, but could see no cat. They sat down and resumed conversation. Very soon the loud purring commenced again, coming apparently from my wife's skirt, and again the sound of lapping. They searched the room a second time, but no cat could be found. Our cat had been missing for some days.

When they came and told me of the purring sound, I said: "You will never see the cat again alive." We never did. Poor puss had gone the way of most cats on this country-side; it had probably been shot. In this instance the servant maid was also a witness of the manifestation. About a month ago (March 30th) there was another manifestation, remarkable in that it was confirmed by the conduct of another animal.

About 10.30 p.m. my wife went upstairs to one of the bedrooms. While arranging the pillows she glanced towards the foot of the bed and saw a large black dog standing there. She saw every detail of it distinctly. Almost at the same instant our cat, which had followed its mistress upstairs, entered the room and immediately saw the dog, for it bounded high into the air, arching its back, spitting, and with tail swollen thick as a furze bush. The instant it alighted on the floor it sprang on to a dressing table which was set across the corner of the room, and the next moment leaped over the back of the dressing table and took refuge in the space behind, in the corner.

The dog then faded away and my wife, thinking that the cat also might be apparitional, ran to the dressing table and looked behind to see if it were a cat in the flesh. She found our

house cat there right enough, and in a frantic state of excitement, back arched, tail dilated, and "spitting" vigorously.

The cat attempted to scratch her and spat at her when she tried to get it out of the corner, being still under the influence of its fear of the dog.

ORIGINALITY: SELF-REALISATION, CREATIVE, CORRECTIVE.

On Thursday afternoon, 22nd ult., Mr. W. J. Vanstone, Ph.D., delivered an address on the above subject at a meeting of the Psychic Class. He said the term "Originality" implied individual distinctness, exclusive equipment or endowment, and an unique complement of faculties. This could be stated of every person without exception, and implied that no two beings could be absolutely alike, nor could any one possess all that any other owned. Each person was a Divine emanation with peculiar and exclusive characteristics, the manifestation of which was his or her particular mission. Thus, each of us had a part to play in the great drama of human life.

"Every man," said the lecturer, "has a view of Truth and of Life which is all his own, therefore be original and concede the right to others to be so too. Your speciality is not another's, and that other's is not yours. Yet each is interdependent, complementary to the whole."

Eccentricity was not necessarily originality, for true adjustment in relation to both centre and circumference was required. Freedom and independence were important to the success of original expression. The conventionalities tended to its suppression, yet to be unconventional did not necessarily mean to be original.

Self-assertion, self-esteem, and self-reliance were important and valuable elements in originality, but only if they facilitated the assertion of that priceless possession. Self-consciousness in a certain degree could be helpful and illuminating, but uncontrolled was a defect. Self-repression might mean the loss of individual fitness which meant the lack of originality. Emerson had said, "Every true man is a cause, a country, an age. The power that resides in each is new in nature. Imitation is suicide." Yet whilst we were to be free from the fetters of the conventions we must value their guardianship of the frontiers of life.

The flash of intuition, the still small voice within, the glory of that psychic illumination which irradiates everyone at times, was but the expression of that greater self which had not found permanent expression in this material personality. The original man said, "I have an angel who is without my limitations and drawbacks, who is all my best and more. That angel is my true self, seeking expression." That was originality, the manifestation of the Infinite, the Divine, the reabsorption into whom sustains and preserves true individuality, for which originality was but another term.

THE REV. SUSANNA HARRIS announces that her departure from London has been postponed, and she will not leave for the North until mid-May.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.—We have received the annual report and balance-sheet of this, the oldest of the London societies. The report points out that the Association's expenses at Steinway Hall are much heavier than when its meetings were held at the Arts Centre, but so far the extra burden has been successfully carried. Thanks are rendered to mediums and speakers who supported the society by giving their services freely. The accounts, we are glad to see, show a balance on the right side.

SPIRITUALISM IN THE ISLE OF WIGHT.—Mr. J. McFarlane, of 6, St. Piran's Avenue, Copnor, writes: "The Southern Counties Union of Spiritualists are desirous of holding a series of services in the Isle of Wight with a view to starting a local church if the support warrants such a procedure. May I, as hon. secretary of the Union, request that residents in any part of the Island who can promise assistance in the venture, communicate with me with any suggestions they may feel disposed to offer? For the meetings arranged the services of well-known and able exponents of the philosophy would be obtained and every endeavour would be made to present the Truths in the highest guise."

SIDELIGHTS.

On Tuesday afternoon, April 20th, at the Alliance Rooms, Mr. A. Vout Peters gave clairvoyant descriptions to a large gathering with his usual success. The audience came away impressed again as to the reality of the unseen and its nearness to the seen.

Amongst the contents of "O.M." for April are an article on "Clairvoyance" by the Editor and an astrological sketch of the Right Hon. Winston Churchill. The "Telepathic War News," which in some cases anticipates the events, announces that "Austria will sue for separate peace," and that "the Kaiser is in danger of death."

Professor Cheslav Chinsky, a Russian astrologer, has to his credit some remarkable predictions published in a Russian periodical in 1910, 1911, and 1913, which have been strangely verified. In 1910 he called attention to Russia's peril from Austria, but asserted that Russia would be aided by France and England (Italy, he declared, would remain neutral). In 1911 he repeated his warning, this time seeing danger not only from Austria, but Germany also, and predicted the Alliance of Russia, France, England and Japan. In 1913 he predicted that Austria would start a terrible European conflagration. He further foretold that Berlin would give the signal for the beginning of a dreadful war, and there would be a great slaughter of human beings. Turkey, he said, would join with Germany and Austria. Important items in his prophecies which await fulfilment are that Roumania and Italy are to join the Allies, the sign of the cross is to be placed on the Turkish mosque of St. Sophia, and the Turkish rule in Europe is to come to an end.

For some time past the International Spiritualistic Union, which has its headquarters in Omaha, Nebraska, U.S.A., has been agitating for the amendment of the unfair ordinances existing in most cities in the States against the practice of clairvoyance and mediumship generally. Mr. Thomas Blyton, of Finchley, who has been appointed London representative of the Union, writes us that he has just heard from its president, Mr. George Mackie, that, so far as the city of Omaha is concerned, the end sought has at last been attained. The question is now to be taken up in other cities and the Union is resolved to push it to the full extent of its power. We congratulate the Union on its first success and trust that though the fight yet to be waged may be a long and hard one the wider success will ultimately follow.

Grimaldi, the clown, doubtless inherited some of his whimsical traits from his father, who was a very singular and eccentric character. From an old book recently brought to our notice, "Memoirs of Joseph Grimaldi," edited by "Boz," with illustrations by George Cruikshank, we learn that one peculiarity of Grimaldi the elder was a vague and profound dread of the fourteenth day of the month. At its approach he was always nervous, disquieted, and anxious; directly it had passed he was another man again, and invariably exclaimed, "Ah, now I am safe for another month!" Were this circumstance unaccompanied by any singular coincidence it would be scarcely worth noting, but it is remarkable that he actually died on the 14th day of March, and that he was born, christened and married on the 14th of the month.

In our review of Mr. J. I. Wedgwood's "Varieties of Psychism," on page 181, we quoted in error the price of the book as 1s. It should be 1s. 6d. net.

THE HUSK FUND.—Count Louis Hamon has kindly forwarded to us £1 as a donation to this fund. The amount has been accordingly remitted to Mrs. Euta Duffus, Penniwells, Elstree, Herts, who is receiving donations on behalf of Mr. Husk.

To sit still and contemplate; to be pleased by the great acts of men without envy; to be everything in sympathy and yet content to remain where and what you are;—Is not this to know both wisdom and virtue, and to dwell with happiness?—R. L. STEVENSON.

SOCIETY WORK ON SUNDAY, APRIL 25th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King deeply interested a large audience with an address entitled, "The Psychical Side of the Battlefield." Mrs. Demuth kindly sang a solo. Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On Monday, the 19th ult., Mrs. Mary Gordon gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Morning, Mr. Percy Beard gave a trance address on "The Future Life"; Mrs. Godley sang a beautiful solo; evening, Mr. G. Prior spoke on "Sermons from Flowers." For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Morning, Mrs. Fairclough-Smith conducted a service especially for those of our brave men who have just passed on to spirit life. Evening, Dr. Ameen N. Fareed gave an eloquent address on "The Healing of the Nations." For next Sunday's services, see front page.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. H. Fielder gave a very uplifting address on "New Heavens, New Earths." Sunday next, Mr. E. Hunt will give an address.—M. W.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryce's interesting reading, "Unseen Helpers," and Mrs. W. Longman's clairvoyant descriptions were much appreciated. Sunday next, Mrs. Beaumont, address and clairvoyance.

WOOLWICH AND PLUMSTEAD.—3, *Lyceum; 7, Mr. P. Smythe, address, 21st ult., Mrs. E. A. Cannock, address and clairvoyance.* Sunday next, at 3 p.m., *Lyceum; 7, Mr. R. King, address; 8.30, public circle.* May 5th, Mr. Wright, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY.)—Good address and clairvoyance by Mrs. Mary Gordon. Sunday next, at 7 p.m., Mrs. Neville; subject, "The Open Door," followed by clairvoyant descriptions. Wednesday, May 5th, at 7.30, public circle conducted by Mrs. T. Brown, of Kingston.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle; evening, address by Mr. Lund, clairvoyance by Mrs. Lund. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. Angus Moncur, address and clairvoyance. On Thursday, at 8.15 p.m., Mrs. Bloodworth, psychometry; silver collection.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good morning's work; evening, uplifting address by Mr. W. E. Long. Sunday next, 11 a.m., "As the Spirit Moves" (all are welcome); 6.30 p.m., Mrs. Alice de Beaurepaire, trance address on "After Death Experiences."

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Maunder gave a stirring inspirational address and named the child of our assistant secretary. Sunday next, at 3 p.m., *Lyceum; 7, Mr. Horace Leaf, address and clairvoyance.* May 7th and 8th, *Lyceum Festival.* Circles as usual.—H. W. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave excellent addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. A. Stair, addresses and clairvoyance; also Monday and Friday, 8 p.m. *Lyceum, 3 p.m.* Tuesday, 3 p.m., private interviews.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mr. Horace Leaf gave addresses and clairvoyant descriptions. Sunday next, at 11.15 and 7, opening of the larger hall (as above), by Mrs. Christie. Mrs. Curry and other speakers will address evening audience. *Lyceum at 3 p.m. Tuesdays only in future, at 3 and 8, Mrs. Curry, clairvoyance.* Thursdays, 8.15, public circle.—A. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Alice Jamrach gave a helpful address on "The Mission of Spiritualism" and clairvoyant descriptions; Mr. Noyes sang "A Dream of Paradise." Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Mary Davies, address and clairvoyance. Thursday, May 6th, Miss Violet Burton.—C. L. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, open circle; evening, Mrs. Podmore spoke on "Heavenly Mansions" and gave clairvoyant descriptions. April 22nd, address and psychometry by Mrs. M. E. Orlowski. Sunday next, Mrs. Annie Bentley (of Manchester), 11.30 and 7, and also on May 6th at 8.15.—T. G. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Sutton gave an address on "Is God a Person?" followed by clairvoyance. Miss Dimmick and Miss Heythorne rendered solos. Sunday next, 11.15 a.m. and 7 p.m., Mr. G. Tayler Gwinn, president U.L.S. and N.U.S. Friday, at 8, public meeting. May 9th, Mr. Sarfas.—F. K.

[HOLLOWAY. — GROVEDALE HALL, GROVEDALE-ROAD. — Morning, Mrs. Mary Davies' inspirers answered written questions; evening, an address on "Unseen Helpers." Descriptions at both meetings. 21st, Mrs. E. Neville gave auric readings. Sunday next, 11.15 a.m., Mr. R. G. Jones, clairvoyance; 3 p.m., Lyceum; 7, Mrs. J. Miles Ord. Wednesday, Mrs. Clempson. 8th, Social. 9th, Mrs. Annie E. Bentley, opening of eight days' mission. — J. F.

STRATFORD. — IDMISTON-ROAD, FOREST-LANE. — Morning, Mr. Stidston led a discussion on "Am I My Brother's Keeper?" Afternoon, visit of London Lyceums' District Council. Evening, Mr. E. H. Peckham delivered an uplifting trance address. April 22nd, Mrs. Greenwood and Mrs. Hayward, address and clairvoyance. Sunday next, 11.30, Mr. Rowe, on "Am I My Brother's Keeper?" 7, Mrs. Greenwood. 6th, Mrs. Pulham. 9th, Mr. E. W. Beard. 16th, Mr. Symons. — A. T. C.

PORTSMOUTH. — 311, SOMERS-ROAD, SOUTHSEA. — Addresses and clairvoyant descriptions by Mrs. L. Harvey. — P.

PORTSMOUTH. — 54, COMMERCIAL-ROAD. — Mr. F. Pearce gave an address on "The Mystic." — J. W. M.

TOTTENHAM. — 684, HIGH ROAD. — Alderman D. J. Davis gave an address entitled "The Future Life: Think Over It." — N.D.

PAIGNTON. — LOWER MASONIC HALL. — "The Philosophy of Spiritualism" was the subject of an address by Councillor H. P. Rabbich.

EXETER. — MARLBOROUGH HALL. — Addresses by Mr. Elvin Frankish and Mrs. Letheren. Spiritual vision by Mrs. Letheren. — E. F.

BOURNEMOUTH. — WILBERFORCE HALL, HOLDENHURST-ROAD. — Addresses and descriptions by Mr. and Mrs. W. F. Smith, of London. 22nd ult., address and descriptions by Mr. F. T. Blake.

SOUTHEND. — CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF. — Mr. Symons gave an address and the president clairvoyant descriptions. Large after-circle. — W. P. C.

SOUTHEND. — SEANCE HALL, BROADWAY. — Addresses by Mr. Rundle: morning, "The Worship of Mammon"; evening, an exposition of the Gospel of St. John xx. He afterwards gave clairvoyant descriptions. — C. A. B.

SOUTHPORT. — HAWKSHEAD HALL. — Mr. W. H. Hudson gave addresses on "There is No Death," and "The Creation." Clairvoyants, Mr. Hudson and Mrs. Scholes. Chairman, Mr. H. J. Donnelly, of Manchester and Southport. — E. B.

STONEHOUSE, PLYMOUTH. — UNITY HALL, EDGUMBE-STREET. — Meeting conducted by Mr. Arnold. Address by Mrs. Gale. Solo by Mrs. Bateman. Clairvoyance by Mrs. Short. Crowded meeting. — E. E.

TORQUAY. — "God and Man" was the subject of an excellent trance address through Mrs. Thistleton. Clairvoyant descriptions and messages followed. April 22nd, public circle for phenomena. — R. T.

MANOR PARK, E. — THIRD AVENUE, CHURCH-ROAD. — Morning, healing service; afternoon, Lyceum; evening, trance address on "Patience" by Miss Violet Burton. April 19th, ladies' meeting; address and psychometry by Mrs. Lund. 21st, uplifting address by Alderman D. J. Davis. — E. M.

MANOR PARK, E. — CORNER OF SHREWSBURY AND STRONE ROADS. — Morning, healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, interesting and original address by Mr. B. W. Stevenson on "Lines of Thought"; anthem by the choir. — S. T.

BRISTOL. — THOMAS-STREET HALL, STOKES CROFT. — Morning, address by Mr. Eddy, and discussion; afternoon, Lyceum; evening, address and clairvoyant descriptions by Mrs. Miles Ord. Mrs. Ord also gave descriptions at large after-circle. Other usual meetings. — W. G.

READING. — SPIRITUAL MISSION, BLAGRAVE-STREET. — Addresses by Mr. Percy R. Street: Morning subject, "The Birth of the Soul"; evening, "Do the Dead Communicate?" Clairvoyant descriptions by Mrs. Street. 19th ult., Surgeon George L. Ranking, R.N., gave psychometrical and clairvoyant readings. Many new investigators were present at the meetings.

PORTSMOUTH TEMPLE. — VICTORIA-ROAD SOUTH. — Mr. F. T. Blake gave addresses on "The Call of the Spirit" and "The Hells and Heavens of the Hereafter," and followed each with recognised clairvoyant descriptions. Miss Terry sang a solo. 21st, Miss Hilda Jerome and Miss Beaty Fletcher gave good demonstrations of clairvoyance in a public circle. — J. McF.

THE PSYCHIC ELEMENT IN THE NEW TESTAMENT.

Studies based mainly upon the Greek text of the Sacred Records, but clearly comprehensible by the unlearned reader

By **ANGUS McARTHUR.**

28 pages. Price SIXPENCE post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

A SUCCESSFUL SOCIAL. — The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a most enjoyable Social and Dance in the hall over the Public Library on Saturday, April 24th, in aid of the New Building Fund. The following ladies and gentlemen provided an excellent programme: Miss Muriel Bell, Miss Lois Freda, Miss Crowder, Mr. Billing, and Mr. Rangdale (songs), Miss Clarice Perry (violin solos), Mr. Pleasence (recitation), and Miss Hubbard, who officiated at the piano. Thanks are due to these friends and also to those members who kindly provided refreshments and assisted at the stall. Many dances were indulged in, and at the close a hearty vote of thanks was accorded the president (Mrs. Jamrach), who carried out the arrangements with her usual success, and ably acted as M.C.

CRYSTAL-GAZING.

BEST CRYSTAL GLASS GLOBES. FOR CRYSTAL-GAZING.

Sizes ..	2 inches diameter ..	3s. 6d.
	2½ " " ..	6s. 0d.
	3 " " ..	10s. 0d.

All post free at above prices (foreign postage extra). Well packed in wooden boxes; also full practical instructions how to use them given with each.

FULL PRACTICAL INSTRUCTIONS FOR CRYSTAL GAZING.

Price 3d., or post free 4d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

SPIRIT LORE.

It's strange to me so many people
Will not believe that spirits come;
They walk about, they stand beside you,
I love to see them every one.

And at night when all is darkness
They appear with light around;
Bending down they look upon us,
Yet from them you hear no sound.

Flowers, too, they often bring me,
Fill my hands with blossoms bright;
Great calm and happiness come to me,
Heaven seems near me in that light.

But not to all can spirits come,
At least not all can see;
Faith, prayer, and concentration
Bring their angel forms to me.

It would not do for all to see,
For on earth to many people
Madness or death from fright might come
And then more harm than good be done.

In the quest of Occult knowledge
I have been for many years,
Run the danger, felt the blessing,
And in learning quelled all fears.

[ADVT]

ELLEN JEATES.

NOW IN LONDON.

REV. SUSANNA HARRIS

(American Psychic and Trumpet Medium.)

Private Seances, 7 p.m. (with the exception of Tuesdays and Fridays), fee 10s. 6d. Each Sitter.

Private Sitzings by Arrangement at 21s. Each Sitter.

AT

"Hunstanton House," 18, Endsleigh Gardens, N.W.,
(Opposite Euston).

BOOKS TO ORDER.

All post free at prices quoted from Office of 'LIGHT',
110, St. Martin's Lane, W.C.

- Life and Power from Within.** By W. J. Colville. Cloth, 189 pages, 2s. 10d.
- The Law of the Rhythmic Breath.** Teaching the Generation, Conservation, and Control of Vital Force. By Ella A. Fletcher. Cloth, 372 pages, 4s. 10d.
- The Book of Ceremonial Magic,** including the Rites and Mysteries of Goëtic Theurgy, Sorcery, and Infernal Necromancy. By A. E. Waite. Cloth, 376 pages, 180 engravings, 15s. 6d.
- A Manual of Occultism.** A complete Exposition of the Occult Arts and Sciences. By Sepharial. With numerous diagrams and illustrations. Cloth, 868 pages, 6s. 4d.
- Cosmic Symbolism.** By Sepharial. Cloth, 304 pages, 3s. 10d.
- Cheiro's Language of the Hand.** A complete Practical Work on the Science of Cheirognomy and Cheiromancy, containing the System, Rules, and Experience of Cheiro. Fifty-five full-page illustrations and over 200 engravings of lines, mounts, marks, &c. Numerous reproductions of famous hands, &c., taken from life. Cloth, 11s.
- Your Future in Your Name; or, Kabalistic Astrology.** Being the Hebraic Method of Divination by the Power of Sound, Number, and Planetary Influence. By Sepharial. Cloth, 2s. 3d.
- A Psychic Autobiography.** By Amanda T. Jones. With five portraits and introduction by Dr. James H. Hyslop. Cloth, 455 pages, 4s. 10d.
- Cheiro's Memoirs.** An Account of the Strange and Romantic Career of the Celebrated Palmist. Including interviews with many well-known people. 22 full page illustrations. 240 pages, 7s. 10d.
- Mors Janua Vitæ?** A discussion of certain communications purporting to come from Frederic W. H. Myers. By H. A. Dallas. With introduction by Sir W. F. Barrett, F.R.S. Cloth, 2s. 9d.
- Stranger than Fiction.** Being Tales from the Byeways of Ghost and Folk Lore. By Mary L. Lewes. Cloth, 234 pages, 3s. 10d.
- Science and the Infinite, or Through a Window in the Blank Wall.** By Sydney T. Klein. Cloth, 188 pages, 2s. 10d.
- Shadows Cast Before.** An Anthology of Prophecies and Presentiments. Collected and edited by Claude Field. Cloth, 223 pages, 2s. 10d.
- Death: Its Causes and Phenomena.** By Hereward Carrington and J. R. Meader. Cloth, 552 pages, 9s.
- The Great Initiates.** Complete edition of Edouard Schuré's 'Les Grands Initiés,' with an introduction to Esoteric Teaching and portrait of author. Cloth, two volumes, about 400 pages each, 8s. the two volumes complete.
- With the Adepts.** An adventure among the Rosicrucians. By Dr. Franz Hartmann. Cloth, 180 pages, 2s. 10d.
- Have You a Strong Will?** How to Develop and Strengthen Will-Power, Memory, or any other Faculty or Attribute of the Mind by the easy process of Self-Hypnotism. By Charles Godfrey Leland. Fifth edition. Cloth, 3s. 10d.
- The Gift of the Spirit.** A selection from the Essays of Prentice Mulford. Cloth, 3s. 10d.
- The Gift of Understanding.** A further selection from the works of Prentice Mulford. Cloth, 3s. 10d.
- Essays of Prentice Mulford.** Third series. Cloth, 3s. 10d.
- Essays of Prentice Mulford.** Fourth series. Completing the entire set of Essays published in America under the title of "Your Forces and How to Use Them." Cloth, 3s. 10d.
- Every Man a King; or, Might in Mind Mastery.** By O. Swett Marden and E. Raymond Holmes. Cloth, 3s. 10d.
- Self-Control and How to Secure It.** By Dr. Paul Dubois, Professor of Neuropathology in the University of Berne. Cloth, 3s. 10d.
- He Can who Thinks He Can,** and other papers on Success in Life. By O. S. Marden. Cloth, 3s. 10d.
- Ancient Mysteries and Modern Revelations.** By W. J. Colville. With portrait. Cloth, 366 pages, 3s. 10d.
- The Mysticism of Colour.** By the Hon. Mrs. Charles Bruce. With colour scheme frontispiece, spectrum giving interpretation of colours. Cloth, 229 pages, 3s. 10d.
- A Manual of Cartomancy and Occult Divination,** including the Oracle of Human Destiny, Cagliostro's Mystic Alphabet of the Magi. By Grand Orient. Cloth, 278 pages, 2s. 10d.
- The Book of Destiny and the Art of Reading Therein.** By Grand Orient. Cloth, 278 pages, 2s. 10d.
- The New God and Other Essays.** By Ralph Shirley, editor of 'Occult Review.' Cloth, 248 pages 2s. 4d.
- The Priestess of Isis.** An Occult Romance of the Days of Pompeii and Herculaneum. By Edouard Schuré. Cloth, 2s. 4d.
- Yoga, or Transformation.** A Comparative Statement of the Various Religions and Dogmas concerning the Soul and its Destiny, and of Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese, and other Magic. By William J. Flagg. Cloth, gilt, 6s. 6d.
- Occult Science in India and Among the Ancients.** With an Account of their Mystic Initiations and the History of Spiritism. By Louis Jacolliot. Cloth, 267 pages, 6s. 6d.
- Creative Thought.** Essays in the Art of Self-Unfoldment. By W. J. Colville. Cloth, 3s. 10d.
- The Cloud upon the Sanctuary.** A Text Book of Christian Mysticism. By Councillor Karl Von Eckartshausen. Cloth, 3s. 10d.
- The Hidden Way Across the Threshold; or, the Mystery** which hath been Hidden for Ages and from Generations. An explanation of the concealed forces in every man to open the Temple of the Soul and to learn the Guidance of the Unseen Hand. Illustrated and made plain with as few occult terms as possible. By J. C. Street. With plates. Cloth, 12s. 6d.
- New Evidences in Psychical Research.** By J. Arthur Hill. With Introduction by Sir Oliver Lodge, F.R.S. Cloth, 3s. 10d.

To order from—

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

SOME OF THE BEST BOOKS.

- Spirit Teachings.** By 'M.A. (Oxon),' W. STANTON MOSES. 3/10.
- Spirit Identity and Higher Aspects of Spiritualism.** By 'M.A. (Oxon),' W. STANTON MOSES. 3/10.
- Guide to Mediumship.** E. W. and M. H. WALLIS. 4/4.
- Gift of the Spirit.** PRENTICE MULFORD. 3/10.
- Gift of Understanding.** PRENTICE MULFORD. 3/10.
- Christianity and Spiritualism.** LEON DENIS. 3/10.
- Here and Hereafter.** LEON DENIS. 3/10.
- Through the Mists.** R. J. LEES. 3/10.
- In Tune with the Infinite.** R. W. TRINE. 3/9.
- Colloquies with an Unseen Friend.** LADY PAGET. 3/10.
- Living by the Spirit.** H. W. DRESSER. 2/8.
- Law of Psychic Phenomena.** DR. THOMSON J. HUDSON. 6/.
- Scientific Demonstration of the Future Life.** DR. THOMSON J. HUDSON. 6/.
- Spiritualism: The Open Door to the Unseen Universe.** J. ROBERTSON. 5/4.
- Man's Survival after Death.** REV. C. L. TWEEDALE. 6/.
- Psychic Philosophy.** V. C. DESERTIS. 3/10.
- After Death, What?** PROF. LOMBEROSO. 10/6.
- The Survival of Man.** SIR OLIVER LODGE. 5/4.
- Life and Power from Within.** W. J. COLVILLE. 2/10.
- Photographing the Invisible.** JAMES COATES. 5/4.
- Human Magnetism.** JAMES COATES, Ph.D., F.A.S. 5/4.
- Glimpses of the Next State.** VICE-ADMIRAL W. USBORNE MOORE. 7/10.
- Spiritual Science Here and Hereafter.** SIR WM. EARNSHAW COOPER, C.I.E. 3/10.
- New Evidences in Psychical Research.** J. ARTHUR HILL. With Introduction by SIR OLIVER LODGE, F.R.S. 3/10.
- A Little Pilgrim in the Unseen.** MRS. OLIPHANT. 1/3.
- Man and the Spirit-World.** REV. ARTHUR CHAMBERS. 3/10.
- Our Life After Death.** REV. ARTHUR CHAMBERS. 3/10.
- Objections to Spiritualism Answered.** H. A. DALLAS. 1/1½.
- Reminiscences and Startling Spiritual Manifestations.** A. SMEDLEY. 1/2.
- Life and Experiences of E. Dawson Rogers.** 6d.
- Religion and Modern Psychology.** J. ARTHUR HILL. 3/10.
- Mediumistic and Psychical Experiences of E. A. Tietkens.** 6d.
- After Death, or Letters from Julia.** Through W. T. STEAD. 2/10.
- Spiritualism in the Bible.** E. W. WALLIS. 1/9.
- Psychical Research.** PROFESSOR W. F. BARRETT, F.R.S. 1/2½.
- Course of Practical Psychic Instruction.** 5/5.
- Yoga, or Transformation.** W. J. FLAGG. 6/5.
- The World of Dreams.** HAVELOCK ELLIS. 7/10.
- The Haunted Homes of Great Britain.** J. H. INGRAM. 4/4.
- Human Aura and Significance of Colour.** W. J. COLVILLE. 1/2.
- Ancient Mysteries and Modern Revelations.** W. J. COLVILLE. 3/10.
- Thoughts are Things.** Essays. PRENTICE MULFORD. 1/2.
- Thought Forces.** Essays by PRENTICE MULFORD. 1/2.
- Occult Science in India and among the Ancients.** LOUIS JACOLLIOT. 6/5.
- Manual of Occultism.** 'SEPHARIAL' 6/4.
- Man and the Universe.** SIR OLIVER LODGE, F.R.S. 1/2.
- Man's Place in the Universe.** By ALFRED RUSSEL WALLACE, O.M., F.R.S., LL.D., &c. 1/2½.
- Thought Lectures.** FATHER STEPHANO. 1/2.
- The Ministry of the Unseen.** L. V. H. WITLEY 1/2.
- The Life which is Life Indeed, Here and Hereafter.** L. V. H. WITLEY. 1/2.
- Love from Beyond the Veil.** L. V. H. WITLEY. 2/10.
- Elementary Text-Book of Mental Therapeutics.** W. J. COLVILLE. 1/1½.
- Do the Dead Depart?** E. KATHARINE BATES. 1/4.

Most of the above books are handsomely bound in cloth bindings, and are most suitable for gifts. They are a few of the most popular books on psychical subjects.

POST FREE AT PRICES QUOTED.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE W.C.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,791.—VOL. XXXV. [Registered as] SATURDAY, MAY 8, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.

110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, May 11th, at 3 p.m.—

Members Free; Associates, 1s.; Friends, 2s.

Seance for Clairvoyant Descriptions ... MRS. E. A. CANNOCK.
NO admission after 3 o'clock.

WEDNESDAY, May 12th, at 4 p.m.—

Admission 1s.; Members and Associates, Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

MONDAY AFTERNOON (by appointment) for Members
of the Alliance only, from 3.40 to 5.20, at reduced
fees as usual.

Diagnosis of Disease by Spirit Control and Magnetic
Healing, By MR. PERCY R. STREET.

Subscription to December 31st, 1915,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 218.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.

Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

STEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,

MRS. CANNOCK,

Clairvoyance.

May 16th—Mr. Percy R. Street, Trance Address.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

SUNDAY, MAY 9TH.

Morning, 11 o'clock ... MRS. FAIRCLOUGH SMITH.
Inspirational Address.

Evening, 7 o'clock ... MRS. FAIRCLOUGH SMITH.
Short Inspirational Address followed by Spiritual Messages.

THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

SUNDAY, MAY 9TH.

At 11 and 7, MR. PERCY R. STREET.

WEDNESDAY, MAY 12TH, AT 7.30 P.M.—

MR. W. HOWELL.

SHADOWS CAST BEFORE.

Prophecies and Presentiments.

By CLAUD FIELD.

HISTORICAL AND NOTED CASES.

223 pages. 1s. 3d. nett post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

"First Steps to Spirit Intercourse." By
James McKenzie. 24 pages. Price 3½d. post free. May be
obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

THE ENIGMA OF DEATH: A SOLUTION!

Will be presented for discussion by

J. J. MORSE (EDITOR OF "THE TWO WORLDS"),

At the Morning Session of the 14th Annual Convention
of the Union of London Spiritualists, to be held on

THURSDAY, MAY 20th,

At 11 o'clock, at

South Place Institute, Finsbury, E.C.

(Near Moorgate Street Station.)

Vocalist - - MADAME A. DE BEAUREPAIRE.

At 3 p.m.

CLAIRVOYANCE

By MRS. MARY DAVIES and MR. PERCY O. SCHOLEY.
Violin - - Miss Clarice Perry.

7 p.m.

MASS MEETING

Chairman: Mr. GEORGE TAYLER-GWINN (President S.N.U. & U.L.S.)

Speakers: Miss Felicia R. Scatcherd, Mr. J. J. Morse,

Mr. W. H. Evans.

Vocalist: Miss EDITH BOLTON. Violin: Miss CLARICE PERRY.

Organist: Mr. C. W. TURNER.

ADMISSION FREE.

Collections to defray expenses.

NEW EDITION.

TWO BOOKS COMPLETE IN ONE VOLUME:

SPIRIT IDENTITY

AND

HIGHER ASPECTS OF SPIRITUALISM.

By WM. STAINTON MOSES ('M.A., OXON.').

SPIRIT IDENTITY:

An argument for the reality of the return of departed human spirits,
illustrated by many narratives from personal experience; together
with a discussion of some of the difficulties that beset the inquirer.
Contains strong evidence that some of the Spirits who communicate
through mediumship are the departed individuals they say they are.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism;
and a Comparison of the present Epoch with its Spiritual Interventions
with the Age immediately preceding the Birth of Christ.

The TWO BOOKS—'Spirit Identity' and 'Higher Aspects
of Spiritualism'—now issued in one volume: Handsomely
bound in cloth gilt, 224 pp., demy 8vo., price 3s. 6d. net,
or post free, 3s. 10d.

LONDON SPIRITUALIST ALLIANCE, LTD.,
110, ST. MARTIN'S LANE, LONDON, W.C.

SPIRIT TEACHINGS

Through the Mediumship of William
Stainton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,
And Two Full-page Portraits.

SEVENTH EDITION.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo.,
price 3s. 6d. net, or post free, 3s. 10d.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

ON THE TRACK OF TRUTH

By Charles F. Moxon.

Further Appreciations of this Remarkable Work.

"The Occult Review" says: "It would not be easy in these days to meet with a more wholesome book."

"Light": "The book of a man who has thought deeply . . . possessing a living interest."

GEO. R. SIMS (in the "Referee"): "A remarkable book. . . If you want a book that will interest you far more than the ordinary sensational novel, read it."

"The Expository Times": "Mr. Moxon says he is 'On the Track of Truth,' but he has found the truth," and "At the end comes a truly wonderful chapter."

In these troubled times there could be no better friend and helper than a book such as this, of which "La Nouvelle Revue" writes: "Its moral may be said to be 'The source of happiness is love for one another.'"

"The Scotsman" says: "The essays have nothing academic in their way of putting points of philosophy, but discourse simply and suggestively, in a cultured way, and with tolerant, engaging freedom."

Demy Svo. 364 pages. 6s. net.

J. and J. BENNET,

8, Henrietta Street, Covent Garden, London.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

(For Ladies Only.)

Admission 1/-, including Tea.

Note Change of Address—

30, York Street, Baker Street, W.

MUSICAL AND OCCULT "AT HOMES."

EVERY FRIDAY, 3.45 TO 6 P.M.

EUSTACE MILES' RESTAURANT (GREEN SALON), 40, CHANDOS ST., W.C.

Hostess.—Mrs. Hedley Drummond.

Friday, May 7th . . . Speaker, MR. RAYMOND BLATHWAYT.

Subject, "The Effect of War on National Character."

Friday, May 14th . . . Speaker, MRS. GASKELL.

Subject, "Colour, Music and Revelations." (Continued by request.)

Music arranged by London Dramatic and Arts Society, 207, Oxford St. W.

MADAME ZISKA will conclude the afternoon by a short lesson on an

Occult subject. Admission, including tea, 1s. 6d.

"OUIJA"

(PRONOUNCED "WE-JA").

Will Spell out Messages and aid in the Development of Mediumship in the Home Circle.

The "OUIJA" board is considered by students of Psychic Phenomena to be the readiest means of obtaining communications from the unseen. Its operations are always interesting and frequently invaluable, as by its agency tests of spirit identity are frequently given.

Full directions with each, packed in cardboard box. Price 5s. 6d. post free in United Kingdom. Price including foreign postage to Australia and United States of America, 7s. 6d.; to India and Continent, 7s.; Cape Colony, Natal, and Transvaal, 8s.; post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Domesticated person seeks situation with Spiritualists; abstainer.—"E. L.", 136, Talbot-road, Southsea.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

The Pentecostal Spirit Return Movement

The Gospel of the Kingdom of God, Salvation, Healing and Holy Living.

"SPIRITUAL COUNSELS"

ARE HELD AT

172a, ROMFORD ROAD, FOREST GATE, E.

Sunday Morning, 11 a.m.—

Spiritual Counsel, for the Teaching of "Divine Healing."

Sunday Afternoons, 3 p.m.—

Spiritual Counsel, for the Teaching of "Spiritual Gifts."

Sunday Evenings, 6.30 p.m.—

Spiritual Counsel, for the Teaching of "Salvation," or the Laws that Govern Spirit Life.

Also Wednesday for the Teaching of Spiritual Gifts.

Those who desire deeper Spiritual Teaching should make an effort to attend these "Spiritual Counsels," for the teaching thus given has been received, and will be received, from the "Master Reformers" of the ages, who have directed the Founder and Leader thus to found "THE PENTECOSTAL SPIRIT RETURN MOVEMENT," for the set time has now come for "SPIRITUAL REFORM"; those interested—that is, those who desire to know Eternal Truth, we repeat, to know, not Belief only, but to know their Father, whom men call God, or Almighty God—YOU should attend.

We give the following subjects as a few that perplex the minds of many men. These will be dealt with, and teaching given from time to time upon the same.

Who is God the Father?
What is the Brotherhood of Man?
Why we came into this Life.
Is England Heathen?
What God is worshipped?
Who was Jesus of Nazareth?
What God did Jesus of Nazareth come to teach?
Why did He come and who sent Him, and what was His Mission?
What is Man?
Who are the Blind Leaders of the Blind?
Where are the Angels; are they buried, if so, where?
What is, and how to learn the Angel language.
What is the Bible, how to read it, and is "ALL" Truth?
How and Why the English Bible does not agree with itself.
What are Prophets, and how they attain to that office.
Heaven and Hell, who makes them, and how made.
Where and what is the Spirit World, or Heaven?
What are the laws that govern Spirit Life, or Heaven?
Is every man and woman a child of God the Father, and how man may know?
How and why man must repent, or working out your own Salvation a Divine Law.
Do the Churches teach the Truth, and what is Truth?
How to live whilst in the body of flesh and blood.
How treasures are laid up in Heaven.
Who is the God of War?
Where is Heaven's door, and how to knock, and who are the porters that open?

JUNIOR SPIRITUAL COUNSELS are held in the Dining Hall, Sunday Afternoons at 3 p.m. Company Counsels will be held for the teaching of Boys and Girls the mind and will of their Father, whom men call God, and the laws of Spirit Life.

Friends coming from a distance may stay for the day; their own Luncheon can be taken in the Dining Hall provided. Tea, Coffee, and Milk will be served at 1d. per cup and glass. A plain Tea also will be provided for those attending Counsels at 4d. per head in the Dining Hall. Children under 14 3d., 2nd Child 2d.

All communications to be addressed—

GENERAL OVERSEER,

Of the Pentecostal Spirit-Return Movement,
172a, ROMFORD ROAD, FOREST GATE, LONDON, E.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER TOOTH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,791.—VOL. XXXV.

[Registered as]

SATURDAY, MAY 8, 1915.

[a Newspaper] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	217
George Fox: Psychic, Mystic and Friend. Address by Mr. L. V. H.	218
Witley	219
Haunted London	219
Answers to Questions	220
The Laws of Spirit Interchange	220
Address by Mr. Jas. McKenzie	221
The New Wave Detector	221
Concerning Several Things	222
Col. de Rochas and Successive Lives	222
Mockers, Doubters, and Believers. Address by the Rev. J. Tyssul Davis, B.A.	223
The Case of Mr. W. de Kerlor	224
Mr. D. Wilson's "Radiograms"	225
The Cultivation of the Will	226
Supernormal Phenomena at the Battle Front	226
Southern Counties' Union	227
Sidelights	227
Origin of the Soul	227

NOTES BY THE WAY.

Now and again some friendly reader draws our attention to a "story of the supernatural" in the records of the past. Such anecdotes are not always quite suitable for our columns, especially as we have a rooted preference for modern instances. These, however, are not so plentiful as they might be, for it is astonishing how many people keep their psychical reminiscences to themselves. We have heard this ascribed to fear of ridicule. That may be the case in some instances. The main reason is, we think, that the disposition to self-revelation is rare. How often when wishing to hear some person's reminiscences we have to wait until he is in a communicative mood. Even then, in Scottish fashion, he will be keeping something to himself—probably the very thing we would most desire to hear. We once heard from an old Pressman in one of his expansive moments the outlines of a really extraordinary story of spirit interposition, thoroughly well authenticated. We let it go at the moment and lost it. He would not open his mouth on the subject afterwards—whether from fear, prejudice or caprice we could never ascertain.

* * *

For once in a way we turn to one of the old ghost stories, which we take from Washington Irving's "Life of Goldsmith." It concerns a certain Colonel Prendergast, who predicted amongst his friends that he would die on a certain day. The battle of Malplaquet took place on that day, and the Colonel came through the battle unharmed. His brother officers jested with him about the failure of his prophecy. "The day is not over," he replied, "I shall die notwithstanding what you see." His words proved true. One of the French batteries, unaware of the order to cease fire, re-commenced its attack, and a chance shot from it killed the Colonel on the spot. Amongst his effects was a pocket-book, in which he had set down a solemn statement that Sir John Friend, who had been executed for high treason, had appeared to him in a vision and foretold that he would meet him on a certain day—the day of the battle. This story was told by General Oglethorpe at a dinner party at which Goldsmith and Johnson were present. Both accepted the account as true, and gave reminiscences of their own. Johnson's story was of a ghost which appeared to Cave the printer at St. John's Gate, Clerkenwell. Cave "did not, however, like to talk of it, and seemed to be in great horror whenever it was mentioned"—a statement which lends point to the remarks in our opening note.

* * *

In a letter recently published in an evening paper the writer, a soldier in the German Army, says: " . . . and

he for whom a bullet is destined gets it no matter how he bends, stoops and hides; I have seen it so often." These are moving words. There are, it seems, at the present moment numbers of men at the front who are fated to lose their lives by a bullet from the enemy. These men cannot be specified, but presently they will be known, and their names recorded. That this can be said of them suggests a relationship, obscure and ill-defined it may be, but actual, between the present and the future, and, admitting this relationship, is it altogether beyond man's powers to foresee its outcome? Everything in the universe appears to be correlated; consequently an isolated event or occurrence is unthinkable, and we are insensibly led to connect the present with the future. Life, to quote from a celebrated simile, is comparable to a series of cinematograph pictures—snapshots of an everflowing stream of being. The pictures are taken at a rate determined by the selective activity of our senses. Anything which moves too quickly fails to make an impression and is accordingly unobserved and unrecorded. But when, as perhaps in the case of a seer, the intervals between the pictures are shortened, owing to the possession of a finer sensibility, a closer approximation to the truth becomes possible, and something is gleaned of the trend and meaning of existence.

* * *

In "The Census of India: An Analysis and Criticism" (Theosophical Publishing House, Adyar, Madras, 1s.), Mr. M. Subraya Kamath calls attention to the fact that the Hindu population of India is increasing at only half the rate of the Muslim, and attributes it to the former's social customs, especially those from which the Muslims are free. The chief of these, he says, is the system of early marriage—quite a large percentage of girls lose their husbands before they are fifteen years of age, and as they are debarred from remarriage they do not add to the population. Moreover, the children born to girls of less than sixteen years mostly pass away in infancy. Another result is seen in the terrible death-toll of women between fifteen and thirty. The moral, Mr. Kamath says, is plain. "The Hindus are not yet a dying race, but surely they are on the track. . . . In spite of Muslim rule for over a thousand years, the Hindus formed 80 per cent. of the population in 1870, but now they are not even 70, and the decimation comes this time from within and not from without. . . . The momentous question is: Are we to remain indifferent in the face of this crisis?"

* * *

"Clairvoyance" (Fowler, 2s. 6d. net) is a book by J. C. F. Grumbine. It is both novel and unique in its subject matter as well as in the treatment of it, and marks a new era in metaphysics and spiritual science. It is one of a series of teachings which form "The System of Philosophy concerning Divinity." The philosophy therein taught will satisfy the needs of those who recognise spirit and the spiritual life. Its merits will stand the test of the invisible yet omnipotent spirit which shapes civilisation and reveals consciousness. These remarks are not ours, but are borrowed from

the introduction, which is signed by the "Order of the White Rose." They make a large claim, upon which readers will be able to form an opinion by a study of the book itself. Instead of attempting a valuation here we propose to give some quotations which will afford a better idea of its peculiar contents.—

Teaching: Consciousness is the law of the organisation of the form. The body, is, *plainly speaking*, the condition of consciousness which is the state of the soul. Forms but *veil* the spirit; they but *manifest* it. Crystals are the *best* vehicles for clairvoyance; glass balls are *equally serviceable*. *Practical:* Fix your mind on the pentagram; observe what takes place within and back of it; deep breathe; this can be done by placing the middle finger of right hand on right nostril and closing it; sit on a plain wooden chair with left hand on left knee and feet flat on floor. *Science:* Ether can *pass through* light without friction; it seems to be as a *fixed* mirror; its vibrations are more subtle than those of light. Cold is electrical, heat magnetic. *Style:* Forms are conditions which neither Divinity nor consciousness *impose* upon itself. The balance or Libra are the symbols of Divinity. All mediums are both magnetic and electrical, the physical being polarised in the former, while the mental being polarised in the latter.

From these extracts, in which we have emphasised those points that seemed most noteworthy, the nature of the book may readily be judged. To use a phrase grown old in the service of the newspaper correspondent: "Comment is needless."

LONDON SPIRITUALIST ALLIANCE.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, May 11th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday *next*, May 12th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 9TH, 1885.)

Spiritualism is giving us new ideas respecting inspiration. For good or evil, as we are disposed to one or the other, we may be influenced, and in some cases controlled, by human spirits. The "Christian Chronicle" publishes a sermon in which it is admitted that Shakespeare was as truly inspired as Moses or Isaiah. "Christianity does not bring into disrepute any beautiful sentence found anywhere in heaven or in earth."

—From Editorial Notes.

THE NEW WAVE DETECTOR.—Mr. David Wilson asks us to state that he finds it quite impossible to reply to all the letters he has received concerning his invention, which is still in the experimental stage. He therefore asks the indulgence of correspondents. When the device is in a more satisfactory form he may be able to place it on exhibition. At present it is impossible to accede to all the applications made to inspect it.

GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

By MR. L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 8th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 207.)

I had hoped to have been able to have said something concerning the psychic and mystical experiences of other of the early Friends, but this must be reserved for another occasion. I can only mention here three typical cases:—

1. John Roberts, of Cirencester, used to be consulted by his neighbours concerning the loss of cattle, just as Samuel the seer was consulted by Saul, the son of Kish, and it is recorded that after a short silence he would invariably tell them where the cattle were to be found.

2. A Quaker woman made her way into the House of Commons with a pitcher in her hand, and, breaking the pitcher, cried that even so should they be broken in pieces, which not long after came to pass.

3. A Friend went about the City of London for two days proclaiming that it would be laid waste by fire, just as Jonah is recorded to have cried, "Yet forty days and Nineveh shall be destroyed." But whereas the record is that Jonah was piqued and sulky because the doom he had foretold was withheld, the Quaker prophet was himself in imminent danger of being burned to death through the flames which followed so quickly on his prophecy.

Never was there a religious body which exhibited more of the missionary spirit than the first Quakers. Several set out to convert the Pope, one had an interview with the Doge of Venice, another with Louis XIV. of France. One travelled to Turkey to make a Friend of the Sultan, another to Jerusalem, and even in far-away India the voice of a Quaker was heard like the voice of one crying in the wilderness.

This missionary spirit is hardly so noticeable a thing in present-day Quakerism. In fact, to-day it is distinctly non-proselytising. One has to seek it rather than it seeks us. One reason for this, perhaps, is that its message has found such widespread acceptance outside its own borders. It is not simply that to-day, instead of Quakers being considered as blasphemers and unorthodox, and being thrust into noisome prisons, they are regarded with respect and esteem—that is true, but what is of more consequence is that their message has been acknowledged and received. Thus, a few weeks ago, the Winchester Diocesan Missioner uttered this testimony:—

This truth of the light within is a most Catholic truth. To the Quaker this teaching of the light within has been everything. Quakers have lived on it and loved it; they have witnessed to it by word, and by more than word, by life. They have produced a recognisable type of character which strong and unswerving concentration upon this one great truth alone could have rendered possible, perhaps, a certain serenity of mind, a certain atmosphere of quiet peace, not to speak of other matters, of pre-eminence in good works, of an influence far beyond their numbers in ridding the world of some of its worst ills, slavery for one, and love of war for another.

The most wonderful thing of all, perhaps, about the Quakers—and yet from another standpoint it may be regarded as the most simple thing of all—is the marvellous combination and co-operation of the spiritual and the material, the mystical and the practical. The Quakers do not observe sacraments, but their whole life is sacramental. Resting everything upon faith and spiritual experience, they have abounded in works of mercy and have pioneered great movements of political and social reform.

One great feature of Quakerism is that it does not seek to cram its beliefs down other people's throats nor adopt an attitude of Pharisaism or spiritual superiority. Take, for example, its attitude to war—a crucial point at a time like the present. Of course, if all the people in the world were Quakers, in principle and in practice, in faith and in life, there would be no

war. But the world being as it is, the Quakers do not stand aside and say: "We are in no way responsible for these dread conflicts and therefore we wash our hands of the consequences." On the contrary, while preaching and practising peace, they work like angels or like Trojans to modify the havoc wrought by war. Anyone who has the idea that the Quakers stand by with folded arms while their countrymen are fighting and dying for their country, is vastly mistaken. "We shall not be able to help in this time of war," says Mary Snowden Braithwaite, "if we go about with a spirit of superiority and a feeling that we are right and that those who believe in the war are absolutely wrong," and, she adds, "I have never before felt such a sense of sorrow for the sorrow of other people as I have experienced since the war began." This is the typical and the true attitude not simply of Quaker women but of Quaker men; the eager desire to help and to comfort, to bind up alike gaping wounds and broken hearts. In the Franco-Prussian war the Friends did a work of immense scope and enormous value, but their labours in the present conflict bid fair to outshine all previous efforts of the kind.

No sooner had the war broken out last August than the Society of Friends addressed a message "to men and women of goodwill in the British Empire." Immediately, with historical instinctiveness, they regarded the problem from the spiritual and the practical point of view. "While as a Society," the message says, "we stand firmly to the belief that the method of force is no solution to any question, we hold that the present moment is not one for criticism, but for devoted service to our nation." And in actual practice this term, "devoted service to our nation," has received a wide and beneficent interpretation. Early this year a Quaker wrote that

the younger men of the Society have sought, in considerable numbers, an alternative field of service to that of the trenches. A hundred of them are on the borders of France and Belgium, working from Dunkirk to Ypres, many of them constantly under fire, in an ambulance unit which they have equipped and are financing by their own efforts. As many more are at work, or have volunteered for work, further south, in the wake of the battles, cleansing walls, burying corpses, reconstructing farm-houses, ploughing and sowing, and building up the waste places. Others have been charging themselves at home with the relief of the families of interned aliens and with work among the prisoners in the concentration camps.

George Cadbury, of Birmingham, has two sons on service—one on a mine-sweeper, the other with an ambulance corps. With characteristic common sense, the Friends, in their relief work, are acting not haphazardly or intermittently, but continuously, and in co-operation with the Government of France.

Whether George Fox would have approved of all these activities is a matter we need not discuss. The Society of Friends has always refused to require adhesion to any formulary as a condition of membership, consequently it is able to utter its testimony in the freshest and most modern language at its command. And what is true in precept is true also in practice. It holds itself free to deal with changing needs as they arise.

But however much the Society may differ in its expression and in its application of the faith which it holds, the central and pivotal doctrine upon which it is founded, around which everything else revolves, and from which everything else grows, is that of immediate and direct revelation of God in the soul of man. God reveals Himself in the hearts of all. Christ is the Light which lighteth every man coming into the world. The Spirit of God is the great and universal Teacher. Inspiration is not confined to prophets and apostles, but is common to all men, the inbreathing of inspiration is as universal as the outbreathing of aspiration. Every rational soul is an actual inheritor and partaker of the light and life of God, and as it yields to and obeys the inner light, so the light will grow in power within and in radiance and radiation without. It is a great affirmation, a great hope, a great faith, but we need not hesitate in its enunciation, or halt in its avowal—that for each human spirit, as for George Fox, "there is a path from the lowest depth to the loftiest height." (Applause.)

THE CHAIRMAN, in moving a vote of thanks to Mr. Witley for his interesting lecture, said that it had given them an insight not only into the life of Fox, but also into the system of Quakerism. He (the chairman) had had something to do with

Quakers, and he had found them just as conscientious and as eager for good work as was their founder. Not only so, but they would go out of their way to find what work they could engage in for the amelioration of society. Their views harmonised largely with those of Spiritualists, with this difference, that in their doctrine of the inward light they left out of calculation all intermediate spirit agency. To the ordinary Spiritualist the idea that God acted directly on the human spirit was difficult to accept. If Quakers acknowledged that their inspiration, though ultimately from God, came through ministering spirits, there would be little difference between them. Being so nearly in sympathy with Quaker belief, it would be well if Spiritualists could only live as the Quakers lived, and protest, as they did, against wrong wherever they saw it.

MR. ERNEST MEADS heartily seconded the motion. They had had that evening the delightful experience of being introduced to a new friend, of whose friendship they would be everlastingly proud and in whom they recognised one of the noblest of Spiritualists. For it was fully time that Spiritualism should be recognised in its best and not in its lowest forms. Although it was necessary that Spiritualism should begin at the lowest it was not necessary for it to remain there. He did not quite agree with the Chairman, for surely in a man of such an exceptionally noble nature as George Fox they found one who was fitted to receive inspiration from their Divine Master, and many of them knew that there were times when the most enlightened of their mediums were inspired by the Master himself.

The resolution having been carried with acclamation the meeting closed.

HAUNTED LONDON.

Mr. Ernest Meads, speaking at Mrs. Hedley Drummond's musical and occult weekly "At Home," on the 30th ult., at the Green Salon of the Eustace Miles Restaurant, on "Haunted London," said that those who, when on the earth, neglected the spiritual, haunted in large numbers the streets and buildings of our city from lack of other interest, and, where they saw the mediumistic light, crowded around the sensitive as moths around a candle. He gave a series of experiences connected with such churches as St. Bartholomew's in which its founder, the gentle Rahere, controlled a medium and addressed in words of tender love a large crowd of unhappy souls, and St. Sepulchre's, in which Elizabeth Fry, assisted by Cardinal Newman and others, continued her work among criminals. In Smithfield, many buried in a plague-pit and men who had been employed in the market, still hovering around having found no better occupation, were taught to pray and experienced the remedial effects of love, human and divine. Mr. Meads told of cases of historical personages freed from their hauntings, and concluded by speaking of the privilege of the trained medium, who thus participated in the joy of the angels over the sinner that repenteth and of the new light in which the grey streets of London appeared to eyes which were the windows of a loving soul. Mr. J. Hedley Drummond occupied the chair and a long and interesting discussion followed.

Miss Agnes Gordon (soprano), Miss Clemence Meyer (violinist), and Mr. Reginald Dawson (Irish folk songs), assisted in making the afternoon a pleasant one. Miss A. Linton kindly acted as accompanist.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "LIGHT" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

MR. CECIL HUSK.—In acknowledging with thanks the donation from Count Hamon (per LIGHT), Mrs. Etta Duffus writes: "I went up to see Mr. Husk this week and found him simply wonderful. He seems to be well cared for."

ANSWERS TO QUESTIONS.

THE REINCARNATION PROBLEM.

At the weekly "Talk with a Spirit Control," at the rooms of the Alliance on the afternoon of Wednesday, April 28th, the Chairman, Mr. Henry Withall, stated that certain questions on the subject of Reincarnation had been placed before him for submission to Mrs. Wallis's control, "Morambo." They might be briefly summarised as follows:—

Is Reincarnation a fact, or merely an assumption based on a series of facts relating to incarnation which are not properly digested or understood? If your answer is in the negative, please say whether in your opinion all the uses of Reincarnation in regard to justice of treatment, such as equal chances of spiritual unfoldment, compensation for suffering, and retribution, are secured without it.

The control replied:—

Practically the answer will be that, so far as I am able to ascertain, Reincarnation is not an established fact. Many perplexing experiences—perplexing, that is to say, to those who are not fully awakened to spiritual perception—arise through the association maintained between the spiritual and the physical sides of life. As I stated on other occasions, this question of Reincarnation is one which has always had a great interest for me. I have tried in many ways to discover the truth, watching the process of physical birth and death, the process of spiritual birth and unfoldment, but although I have followed these investigations very closely I have never gained any proof positive of the theory in question.

Proceeding, "Morambo" said they had, of course, to recognise the claims of many people that they had passed through physical life before, and even retained some degree of recollection, more or less clear, in regard to the fact. Then there was the claim that Reincarnation was necessary to vindicate the principle of justice. But it was a question not so much of justice as of truth; if Reincarnation were true, then the opinion of the individual was of no great moment, and equally so if it were not true. Psychometry—the power of soul-sensing—explained many of the experiences which were cited as evidences of Reincarnation. Again, there was the fact of spirit companionship and overshadowing, which was exemplified in cases of child prodigies and genius. Spirit people were sometimes closely associated with those on earth. Sometimes the pre-natal influences were very strong from the spiritual side, and in the case of children the outworking of the interior powers and a high degree of development was the result. Then it was to be remembered that all the events of earth and life experience were registered somewhere, and that those with spiritual power could sometimes get into touch with such records. That would go far to explain some of the supposed memories. Furthermore, there were certain activities of the embodied spirit during the hours of sleep, either on the earth or on the spirit side, where experiences were gained and recollections gathered which might come in a dim way to the surface in the waking life. To him (the speaker) these explanations seemed fairly sufficient to cover the question. Incidentally it had been frequently observed that those who claimed to have lived before on earth associated themselves for the most part with the great, famous, or notorious characters of the past. As regards the ordinary individuals, the insignificant persons of the past, very few claims seemed to be put forward in connection with Reincarnation. That, however, was only a side aspect of the question and did not really affect the truth or otherwise of the claims made.

"My verdict," continued "Morambo," "is a verdict of 'Not proven.' All the evidence claimed to point to Reincarnation can be explained in other ways, although I quite recognise the sincerity of the claimants." As to the question of spiritual growth, there were abundant opportunities on the spirit side for all kinds of development, for the spiritual world was a world of infinite variety, and it was because of its wonderful diversity that the marvel of life was brought more completely home to the awakening consciousness as men trod the upward way and progressed in power and perception.

THE LAWS OF SPIRIT INTERCOURSE.

ADDRESS BY MR. JAMES MCKENZIE.

The last of the remarkable series of lectures given by Mr. James McKenzie at Steinway Hall was held on Thursday evening, 29th ult., when Mrs. Despard presided. As on previous occasions the hall was crowded, and the audience revealed a high degree of interest and enthusiasm.

MRS. DESPARD, in the course of a graceful introductory speech, referred to the proposed International Congress of Women of all Nations at the Hague to protest against the horrors of the war, to state their conviction as to the principles on which alone a lasting peace could be made, and also to express their strong belief that women as well as men should have something to say on the question. (Applause.) She had hoped to attend that Congress, in which case she could not have presided at the present gathering. As it was, she was very glad to be with them, feeling very keenly indeed that this was a moment when we must try to get away from the material side of things and see through the eyes of that despised person, the visionary. It would seem strange to many that in the midst of all these horrors, when people scarcely read anything but war news, we should think of vision; and yet perhaps there had been no time in the world's history when it was more necessary. One of the ancients had said: "Where there is no vision the people perish." That might sound strangely to the modern political economist, yet when we could look at things clearly we could not help seeing that if there had been vision this calamitous war would never have occurred. (Applause.) As to the question of spirit intercourse, we could not but remember how many were now passing out of mortal life, and that there must be many on the other side watching for and helping them. There could be no doubt that the veil between the two worlds was now thinning. She had recently visited France, and while there had many opportunities of conversation with our soldiers, but what chiefly struck her was the changed attitude towards death. It had come to be just an incident. In the course of a pathetic description of the roll-call after battle, Mrs. Despard said she had been struck with the phrase used concerning some fallen comrade, "He has gone West." She found all the soldiers talked of death in that way, and there was something consoling about it. In one place there were some twenty thousand of our troops, and, said Mrs. Despard, "They looked splendid, they looked clean. I do not mean merely surface cleanliness, but clean living, self-respect. I heard a commanding officer say of his men, 'My youngsters are all saints now.' I think these things may give us some little consolation."

MRS. MCKENZIE then addressed the audience, referring to the fact that they had now reached the last of Mr. McKenzie's four lectures, and explaining that the general invitation previously offered to inquirers amongst the audience to visit their home on May 6th and 13th referred to those who wished earnestly to pursue the matter. Those who desired to do so were requested to indicate on which day they would call. She then gave a brief but deeply interesting account of John Raskin's interest in psychic phenomena and its effect in reviving his faith.

The address by MR. MCKENZIE, which followed, was full of clear, vigorous and practical thinking, with many touches of real humour and apt illustration. Some people seemed to have misunderstood his intentions on the previous Thursday. Many questions had been addressed to him on the subject of spirit teachings. He had endeavoured both to expound the philosophy and testify to the facts of spirit intercourse. To-night he would deal with the laws not of *spiritual* intercourse, but *spirit* intercourse. It was more or less a mechanical matter. There were many people of a spiritual nature who might feel perturbed by such a distinction. "I am not here," he said, "to tell you to be virtuous. I am simply here to tell you of the laws of spirit intercourse. Spirit intercourse was one thing—spirit communion was another. It was the difference between opening the door to the tradesman's assistant who came to deliver goods and receiving a visit from a friend to whom you gave hospitality—enjoying with him the communion of friendship. He often met with

psychic students who wanted to make the subject a profound mystery. There was no mystery about it. By the use of common-sense one could master the subject and understand and profit by it. Many people were under the impression that we could not presume to know as much about spirit intercourse as the ancients, and they studied the lore of India and Egypt. He denied that the ancients knew more about these things than modern investigators, and contrasted the scientific knowledge of to-day with that of the remote past. To-day the facilities for obtaining knowledge of all kinds were immeasurably larger than in ancient times. It was not necessary to be saintly to investigate spirit life and spirit laws, but such an investigation could not fail to improve the life and conduct of those who realised the outworking of spirit laws in the penalties they entailed on those who disregarded the obligation to right living. "The wiser you grow and the more you learn to enjoy the subtler delights of life the more willingly you give up its grosser pleasures." Spirit intercourse did not interfere with the health. It improved the health when wisely used.

The subject of the dangers of evil spirits was treated by the lecturer with robust common-sense. Someone in the audience that night might take a taxicab and be driven home by an "evil spirit" in the form of a taxi-driver who was a wife-beater and addicted to strong drink. No doubt the influence of such a man might not be without its effect on the hirer of his cab, but it could do no real harm. Self-respecting sensible people were well defended against all such influences in daily life—they had intercourse with "evil spirits" in the flesh every day without any moral hurt. The case of evil spirits out of the flesh was precisely on the same level. In his own experience Mr. McKenzie said he had found he had gained as much benefit from contact with evil as with good. All experiences were educative.

The address, which was followed with keen interest throughout, abounded in valuable hints and records of experience. It was, of course, designed mainly for the information of those new to the subject, and was admirably adapted to that end.

The discussion which ensued showed that the lectures had been followed with intelligence and appreciation, and the various questions put by the audience were handled with consummate ability. The lecturer's strictures on the shortcomings of the Church in disregarding psychical science were well received even by the few who dissented, for Mr. McKenzie contrived to combine a good deal of tact with his vigour.

The presence of Mrs. Despard and the personal charm of her conduct of the proceedings heightened the interest of the occasion, and together with the graceful little address of Mrs. McKenzie, lent that touch of idealism which Mr. McKenzie's strong, masculine treatment of his subject might be considered to call for. The lectures were a bold experiment—even in these days of awakening to the deeper issues of life—but it appears to have been well vindicated by its results.

WISDOM is the spiritual garment which so fits the person whose it is that it cannot be sold or given away. You can buy, sell, give or receive knowledge; but there is no market or exchange on the material planes of life or in the realms of Spirit where you can either buy or sell wisdom. Each must get it for himself from within. It is your own kingdom; and having conquered and attained it, it is forever yours. It is the Kingdom of God within, having attained which, "All things shall be added unto you."—SHELDON CLARK.

THE VISIONS AT MONS.—As we go to press our attention is called to an article in the "Evening News" of the 3rd inst., entitled "The Bowmen" on the Battlefield, in which the stories current concerning psychic phenomena at the front are referred to, and it is claimed that the whole of them have no better foundation than the story by Mr. Arthur Machen, which appeared in that journal in September last, and to which we have several times alluded in these columns. It is, as we have before remarked, a very curious development. Mr. Machen assured us personally that his sketch of the British being assisted by the soldiers who fought at Agincourt was pure fiction, and yet we hear stories curiously like it, and reported to have been given by eye-witnesses. Can it be that supernormal phenomena were actually beheld and made by many-tongued rumour to fit in with Mr. Machen's little romance? Next week we shall print some further statements concerning the alleged manifestations, in order that readers may see upon what sort of testimony they rest.

THE NEW WAVE DETECTOR.

SOME COMMENTS AND SUGGESTIONS.

By W. J. CRAWFORD, D.Sc.

The Editor having invited comments from me on the articles which have appeared in regard to Mr. Wilson's "New Wave Detector," I have pleasure in offering a few suggestions. May I assure Mr. Wilson that these are meant in no carping spirit, but only as helps—at least, I hope they may be helps—in arriving at something like actual facts? The whole subject is admittedly wrapped in mystery, and one can never tell whence a clue may be received that will lead to a rational explanation of psychic phenomena in general. If Mr. Wilson's apparatus be found eventually to give even the smallest of small hints as to the *modus operandi*, he will have performed a great service to everybody concerned. My comments are as follows:—

1. The messages received are characteristically psychic. They are true to type if we predicate a rather weak mediumship, with a presumably weak resulting psycho-plasmic field.

2. As the actual apparatus is not described in detail, no thorough criticism is possible. I do not think that Mr. Wilson is altogether justified in publishing such messages if he does not accompany them with a full detailed account of the mechanism through which he receives them.

3. In spite of the mysterious substance in the three-inch cylinder, I still feel quite sure that the presence of a medium and his surrounding psycho-plasmic field is necessary. May I suggest to Mr. Wilson that he take his telephone into a room, apart from the remainder of the apparatus, and listen for sounds there? If he get them under such conditions it would go far to proving that a medium is not essential. Mr. Wilson makes a tremendous claim when he asserts that psychic messages can be received without the aid of a living human being. Such an assertion is absolutely against every experimental observation that has ever been made, so far as I know. And the additional declaration that such messages are due to ether waves is almost unthinkable in view of what is known of the properties of such waves.

4. The fact that the messages are received only at night points strongly to a mediumistic origin. For one of the characteristic properties of psychoplasm is that it is strongly affected by light of short wave-length. So much so is this the case, that only a medium who can exude the densest psycho-plasmic field—such as the late Mr. Home, for instance—can obtain anything in the way of strong physical phenomena in the daylight. The fact of "Jonquil" being nonplussed when the light is turned on is also significant. This necessary absence of strong light is a potent argument against Mr. Wilson's claim that a new type of ether wave is the means of communication. The parallel is too close between the ordinary séance-room necessity for absence of light and Mr. Wilson's similar case.

5. Little heed should be paid to messages to the effect that "a medium is not necessary" and so on. I thoroughly believe that the direct controls of ordinary mediums know next to nothing of the underlying scientific processes involved. I believe that such controls are taught how to start the flow of psychoplasm and establish a psycho-plasmic field by acting on certain nerve centres, and thereafter how to make raps and so on, but that, in my opinion, is as far as it goes.

6. Mr. Wilson's personal history, as given in the article, is instructive. We are told that he has a strong bent towards mesmerism. Well, if he has been in the habit of giving mesmeric treatment, no man could be a better agent for establishing a psycho-plasmic field. For there is the strongest reason to believe that the mesmeric fluid is psychoplasm itself. Furthermore, we are informed that one of Mr. Wilson's relatives had been strongly interested in Spiritualism. What more could one have? All the factors for a certain degree of mediumship are present.

I shall be delighted if something eventuates from Mr. Wilson's apparatus, but I fear the chances are against it. At present the results are in some respects rather suggestive of a complicated form of planchette.

ANSWERS TO QUESTIONS.

THE REINCARNATION PROBLEM.

At the weekly "Talk with a Spirit Control," at the rooms of the Alliance on the afternoon of Wednesday, April 28th, the Chairman, Mr. Henry Withall, stated that certain questions on the subject of Reincarnation had been placed before him for submission to Mrs. Wallis's control, "Morambo." They might be briefly summarised as follows:—

Is Reincarnation a fact, or merely an assumption based on a series of facts relating to incarnation which are not properly digested or understood? If your answer is in the negative, please say whether in your opinion all the uses of Reincarnation in regard to justice of treatment, such as equal chances of spiritual unfoldment, compensation for suffering, and retribution, are secured without it.

The control replied:—

Practically the answer will be that, so far as I am able to ascertain, Reincarnation is not an established fact. Many perplexing experiences—perplexing, that is to say, to those who are not fully awakened to spiritual perception—arise through the association maintained between the spiritual and the physical sides of life. As I stated on other occasions, this question of Reincarnation is one which has always had a great interest for me. I have tried in many ways to discover the truth, watching the process of physical birth and death, the process of spiritual birth and unfoldment, but although I have followed these investigations very closely I have never gained any proof positive of the theory in question.

Proceeding, "Morambo" said they had, of course, to recognise the claims of many people that they had passed through physical life before, and even retained some degree of recollection, more or less clear, in regard to the fact. Then there was the claim that Reincarnation was necessary to vindicate the principle of justice. But it was a question not so much of justice as of truth; if Reincarnation were true, then the opinion of the individual was of no great moment, and equally so if it were not true. Psychometry—the power of soul-sensing—explained many of the experiences which were cited as evidences of Reincarnation. Again, there was the fact of spirit companionship and overshadowing, which was exemplified in cases of child prodigies and genius. Spirit people were sometimes closely associated with those on earth. Sometimes the pre-natal influences were very strong from the spiritual side, and in the case of children the outworking of the interior powers and a high degree of development was the result. Then it was to be remembered that all the events of earth and life experience were registered somewhere, and that those with spiritual power could sometimes get into touch with such records. That would go far to explain some of the supposed memories. Furthermore, there were certain activities of the embodied spirit during the hours of sleep, either on the earth or on the spirit side, where experiences were gained and recollections gathered which might come in a dim way to the surface in the waking life. To him (the speaker) these explanations seemed fairly sufficient to cover the question. Incidentally it had been frequently observed that those who claimed to have lived before on earth associated themselves for the most part with the great, famous, or notorious characters of the past. As regards the ordinary individuals, the insignificant persons of the past, very few claims seemed to be put forward in connection with Reincarnation. That, however, was only a side aspect of the question and did not really affect the truth or otherwise of the claims made.

"My verdict," continued "Morambo," "is a verdict of 'Not proven.' All the evidence claimed to point to Reincarnation can be explained in other ways, although I quite recognise the sincerity of the claimants." As to the question of spiritual growth, there were abundant opportunities on the spirit side for all kinds of development, for the spiritual world was a world of infinite variety, and it was because of its wonderful diversity that the marvel of life was brought more completely home to the awakening consciousness as men trod the upward way and progressed in power and perception.

THE LAWS OF SPIRIT INTERCOURSE.

ADDRESS BY MR. JAMES MCKENZIE.

The last of the remarkable series of lectures given by Mr. James McKenzie at Steinway Hall was held on Thursday evening, 29th ult., when Mrs. Despard presided. As on previous occasions the hall was crowded, and the audience revealed a high degree of interest and enthusiasm.

MRS. DESPARD, in the course of a graceful introductory speech, referred to the proposed International Congress of Women of all Nations at the Hague to protest against the horrors of the war, to state their conviction as to the principles on which alone a lasting peace could be made, and also to express their strong belief that women as well as men should have something to say on the question. (Applause.) She had hoped to attend that Congress, in which case she could not have presided at the present gathering. As it was, she was very glad to be with them, feeling very keenly indeed that this was a moment when we must try to get away from the material side of things and see through the eyes of that despised person, the visionary. It would seem strange to many that in the midst of all these horrors, when people scarcely read anything but war news, we should think of vision; and yet perhaps there had been no time in the world's history when it was more necessary. One of the ancients had said: "Where there is no vision the people perish." That might sound strangely to the modern political economist, yet when we could look at things clearly we could not help seeing that if there had been vision this calamitous war would never have occurred. (Applause.) As to the question of spirit intercourse, we could not but remember how many were now passing out of mortal life, and that there must be many on the other side watching for and helping them. There could be no doubt that the veil between the two worlds was now thinning. She had recently visited France, and while there had many opportunities of conversation with our soldiers, but what chiefly struck her was the changed attitude towards death. It had come to be just an incident. In the course of a pathetic description of the roll-call after battle, Mrs. Despard said she had been struck with the phrase used concerning some fallen comrade, "He has gone West." She found all the soldiers talked of death in that way, and there was something consoling about it. In one place there were some twenty thousand of our troops, and, said Mrs. Despard, "They looked splendid, they looked clean. I do not mean merely surface cleanliness, but clean living, self-respect. I heard a commanding officer say of his men, 'My youngsters are all saints now.' I think these things may give us some little consolation."

MRS. MCKENZIE then addressed the audience, referring to the fact that they had now reached the last of Mr. McKenzie's four lectures, and explaining that the general invitation previously offered to inquirers amongst the audience to visit their home on May 6th and 13th referred to those who wished earnestly to pursue the matter. Those who desired to do so were requested to indicate on which day they would call. She then gave a brief but deeply interesting account of John Ruskin's interest in psychic phenomena and its effect in reviving his faith.

The address by MR. MCKENZIE, which followed, was full of clear, vigorous and practical thinking, with many touches of ray humour and apt illustration. Some people seemed to have misunderstood his intentions on the previous Thursday. Many questions had been addressed to him on the subject of spirit teachings. He had endeavoured both to expound the philosophy and testify to the facts of spirit intercourse. To-night he would deal with the laws not of *spiritual* intercourse, but *spirit* intercourse. It was more or less a mechanical matter. There were many people of a spiritual nature who might feel perturbed by such a distinction. "I am not here," he said, "to tell you to be virtuous. I am simply here to tell you of the laws of spirit intercourse." Spirit intercourse was one thing—spirit communion was another. It was the difference between opening the door to the tradesman's assistant who came to deliver goods and receiving a visit from a friend to whom you gave hospitality—enjoying with him the communion of friendship. He often met with

psychic students who wanted to make the subject a profound mystery. There was no mystery about it. By the use of common-sense one could master the subject and understand and profit by it. Many people were under the impression that we could not presume to know as much about spirit intercourse as the ancients, and they studied the lore of India and Egypt. He denied that the ancients knew more about these things than modern investigators, and contrasted the scientific knowledge of to-day with that of the remote past. To-day the facilities for obtaining knowledge of all kinds were immeasurably larger than in ancient times. It was not necessary to be saintly to investigate spirit life and spirit laws, but such an investigation could not fail to improve the life and conduct of those who realised the outworking of spirit laws in the penalties they entailed on those who disregarded the obligation to right living. "The wiser you grow and the more you learn to enjoy the subtler delights of life the more willingly you give up its grosser pleasures." Spirit intercourse did not interfere with the health. It improved the health when wisely used.

The subject of the dangers of evil spirits was treated by the lecturer with robust common-sense. Someone in the audience that night might take a taxicab and be driven home by an "evil spirit" in the form of a taxi-driver who was a wife-beater and addicted to strong drink. No doubt the influence of such a man might not be without its effect on the hirer of his cab, but it could do no real harm. Self-respecting sensible people were well defended against all such influences in daily life—they had intercourse with "evil spirits" in the flesh every day without any moral hurt. The case of evil spirits out of the flesh was precisely on the same level. In his own experience Mr. McKenzie said he had found he had gained as much benefit from contact with evil as with good. All experiences were educative.

The address, which was followed with keen interest throughout, abounded in valuable hints and records of experience. It was, of course, designed mainly for the information of those new to the subject, and was admirably adapted to that end.

The discussion which ensued showed that the lectures had been followed with intelligence and appreciation, and the various questions put by the audience were handled with consummate ability. The lecturer's strictures on the shortcomings of the Church in disregarding psychical science were well received even by the few who dissented, for Mr. McKenzie contrived to combine a good deal of tact with his vigour.

The presence of Mrs. Despard and the personal charm of her conduct of the proceedings heightened the interest of the occasion, and together with the graceful little address of Mrs. McKenzie, lent that touch of idealism which Mr. McKenzie's strong, masculine treatment of his subject might be considered to call for. The lectures were a bold experiment—even in these days of awakening to the deeper issues of life—but it appears to have been well vindicated by its results.

WISDOM is the spiritual garment which so fits the person whose it is that it cannot be sold or given away. You can buy, sell, give or receive Knowledge; but there is no market or exchange on the material planes of life or in the realms of Spirit where you can either buy or sell Wisdom. Each must get it for himself from within. It is your own kingdom; and having conquered and attained it, it is forever yours. It is the Kingdom of God within, having attained which, "All things shall be added unto you."—SHELDON CLARK.

THE VISIONS AT MONS.—As we go to press our attention is called to an article in the "Evening News" of the 3rd inst., entitled "The Bowmen" on the Battlefield, in which the stories current concerning psychic phenomena at the front are referred to, and it is claimed that the whole of them have no better foundation than the story by Mr. Arthur Machen, which appeared in that journal in September last, and to which we have several times alluded in these columns. It is, as we have before remarked, a very curious development. Mr. Machen assured us personally that his sketch of the British being assisted by the soldiers who fought at Agincourt was pure fiction, and yet we hear stories curiously like it, and reported to have been given by eye-witnesses. Can it be that supernormal phenomena were actually beheld and made by many-tongued rumour to fit in with Mr. Machen's little romance? Next week we shall print some further statements concerning the alleged manifestations, in order that readers may see upon what sort of testimony they rest.

THE NEW WAVE DETECTOR.

SOME COMMENTS AND SUGGESTIONS.

By W. J. CRAWFORD, D.Sc.

The Editor having invited comments from me on the articles which have appeared in regard to Mr. Wilson's "New Wave Detector," I have pleasure in offering a few suggestions. May I assure Mr. Wilson that these are meant in no carping spirit, but only as helps—at least, I hope they may be helps—in arriving at something like actual facts? The whole subject is admittedly wrapped in mystery, and one can never tell whence a clue may be received that will lead to a rational explanation of psychic phenomena in general. If Mr. Wilson's apparatus be found eventually to give even the smallest of small hints as to the *modus operandi*, he will have performed a great service to everybody concerned. My comments are as follows:—

1. The messages received are characteristically psychic. They are true to type if we predicate a rather weak mediumship, with a presumably weak resulting psycho-plasmic field.

2. As the actual apparatus is not described in detail, no thorough criticism is possible. I do not think that Mr. Wilson is altogether justified in publishing such messages if he does not accompany them with a full detailed account of the mechanism through which he receives them.

3. In spite of the mysterious substance in the three-inch cylinder, I still feel quite sure that the presence of a medium and his surrounding psycho-plasmic field is necessary. May I suggest to Mr. Wilson that he take his telephone into a room, apart from the remainder of the apparatus, and listen for sounds there? If he get them under such conditions it would go far to proving that a medium is not essential. Mr. Wilson makes a tremendous claim when he asserts that psychic messages can be received without the aid of a living human being. Such an assertion is absolutely against every experimental observation that has ever been made, so far as I know. And the additional declaration that such messages are due to ether waves is almost unthinkable in view of what is known of the properties of such waves.

4. The fact that the messages are received only at night points strongly to a mediumistic origin. For one of the characteristic properties of psychoplasm is that it is strongly affected by light of short wave-length. So much so is this the case, that only a medium who can exude the densest psycho-plasmic field—such as the late Mr. Home, for instance—can obtain anything in the way of strong physical phenomena in the daylight. The fact of "Jonquil" being nonplussed when the light is turned on is also significant. This necessary absence of strong light is a potent argument against Mr. Wilson's claim that a new type of ether wave is the means of communication. The parallel is too close between the ordinary séance-room necessity for absence of light and Mr. Wilson's similar case.

5. Little heed should be paid to messages to the effect that "a medium is not necessary" and so on. I thoroughly believe that the direct controls of ordinary mediums know next to nothing of the underlying scientific processes involved. I believe that such controls are taught how to start the flow of psychoplasm and establish a psycho-plasmic field by acting on certain nerve centres, and thereafter how to make raps and so on, but that, in my opinion, is as far as it goes.

6. Mr. Wilson's personal history, as given in the article, is instructive. We are told that he has a strong bent towards mesmerism. Well, if he has been in the habit of giving mesmeric treatment, no man could be a better agent for establishing a psycho-plasmic field. For there is the strongest reason to believe that the mesmeric fluid is psychoplasm itself. Furthermore, we are informed that one of Mr. Wilson's relatives had been strongly interested in Spiritualism. What more could one have? All the factors for a certain degree of mediumship are present.

I shall be delighted if something eventuates from Mr. Wilson's apparatus, but I fear the chances are against it. At present the results are in some respects rather suggestive of a complicated form of planchette.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 8TH, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 15 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

CONCERNING SEVERAL THINGS.

It is customary that our weekly discourse in these columns should confine itself to the consideration of a single subject. This week, by way of variety, we propose to ramble a little after the manner of the vicar in Præd's poem, whose talk went from politics to puns, and ranged from Mahomet to Moses.

We were lately turning over some letters from the late "M. A. (Oxon)," and lighted on one which he addressed to us in the year 1890. In this letter the then editor of LIGHT discussed the question of "great names" in connection with spirit messages. This is a subject which has been much in the minds of some of our friends of late. We have listened to and advanced arguments *pro* and *con*. It is a question not to be settled off hand. "M. A. (Oxon)" himself, in the letter alluded to, writes on this subject of "great names":—

I simply do not believe that the names assumed are always real, and am disposed to think they are sometimes taken at random by the lower class of spirits who frequent circles. I take it that the most active of these are the least developed. But I have had myself from alleged sources of the highest kind communications the tone and character of which forbade me to think them other than pure and noble. It should be no disgrace to the most diligent student of these great mysteries to confess that there is much that we cannot explain.

I do not believe that piety *per se* protects from imposition. A person may be fearfully and wonderfully pious, and yet have that peculiar vanity which I suspect to be at the bottom of much of this posturing of poor spirits as the great ones of the earth.

Searchers after truth will be foiled, I take it, only so long as they expect to find a beaten track in an unexplored land. We must all be very patient in clearing a path through a jungle.

That was written a quarter of a century ago. Much of the "jungle" has been cleared away since then.

We have heard some very reasonable and convincing explanations of the frequent appearance of "great names" in what sometimes seem to be very incongruous circumstances. It is not necessary to go into them now, although it is open to correspondents to give their views. Suffice it for the present to remember that the abode of arisen humanity is vast and full of possibilities of which we on earth hardly dream. The limitations of caste, creed and custom are transcended, and some of the earthly restrictions of human intercourse no longer apply. Socrates and Plato may find their spiritual kin in very humble places, and Cæsar and Alexander delight to serve where of old they received obeisance.

It is not so abrupt a digression as it seems to speak now of Mr. David Wilson's New Wave Detector. That

message-carrying instrument—as shown by the communications we have reproduced—has a truly democratic tone. Impressive parables and homilies from communicators who claim to have been amongst the great ones of the past jostle with "dispatches" of a homely character from quite undistinguished persons. There is a curious but quite natural jumble. Probably a busy telegraph operator at the end of an ocean cable would find something to match it in his own experience.

Here again we may turn aside, and without losing altogether the thread of relevance, remark upon the general tendency to take surface views. Lately we received a call from the minister of a large congregation. Many years' study of our subject has convinced him of its reality and importance. But in his congregation of some twelve hundred people, he told us, there were not more than half a dozen who openly confessed the same views. Nevertheless he was able to testify to a great work going on under the surface. Those who look deeply into the question can bear the same testimony. All the more important activities of life lie concealed from the superficial view. When they come to the surface boiling and bubbling there is disease and disorder somewhere. When our subject becomes a matter of popular interest and sensation we shall do well to look to ourselves. While it works quietly, permeating and enriching the inner life of society—so quietly that it appears hardly to ruffle the general consciousness—it works well. For the key to our problems—"great names" and the rest—we should inquire *within* and not without. External rules, codes and customs will only mislead us.

One more seemingly irrelevant topic before we close this rambling article. We have been asked why we do not give more attention to the war as a topic of paramount interest. But LIGHT has often discussed the war without mentioning it. Most of the questions on which the war turns are handled in our columns—the fierce insurgence of the soul against materialistic ideals, the tendency of murdered Truth to return as a flaming Vengeance, the fiery cleansing that comes when pollution can be cured by no other means. The war, we are told, is a great delirium—a gigantic madness. That is indeed the case. But sometimes through madness and frenzy lies the only way to a restored sanity. Something has come furiously to the surface that could not be resolved and disposed of in the workings of the inner life of humanity. And again comes in the warning about surface views. Beneath the stormy externals of life the great law of Love works unceasingly, serene, inscrutable, without loss or failure or shadow of turning.

COLONEL DE ROCHAS AND SUCCESSIVE LIVES.

Mr. P. Goedhart, of Laan van Meerdevoort, B5, The Hague, writes:—

Mr. S. A. Brett (in LIGHT of April 10th) seems not to have read the letter of the late Colonel de Rochas to Dr. Inn. Calderone, to be found in "La Rincarnazione Inchiasta Internazionale," pp. 58 and 59. (I translate from the Italian):—

The experiences which I have published on the regression of the memory ought to be considered *only* as a new contribution to the study of hypnotic sleep, which presents still so many mysteries, notwithstanding the many studies whereof it is the subject.

The narratives of successive lives, given by the magnetised subjects, present too many errors—well-evidenced—to make it possible to accept them as a direct proof of their existence.

Mr. Brett is not, therefore, justified in presenting the experiences of the late Colonel de Rochas as a proof of successive lives, since the Colonel himself is careful not to do so.

MOCKERS, DOUBTERS AND BELIEVERS.

BY THE REV. J. TYSSUL DAVIS, B.A.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 22nd, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Witball, acting President, in the chair.

(Continued from page 213.)

Many things have passed the portals of pride which enter in at the lowly doors of humility. If, like Professor Starbuck's correspondent, we put out of court with a wave of the hand, as mythic bosh, "God and the Angels" and authoritatively assert: "As a timepiece stops, we die—there being no immortality in either case," it is useless for even men of the eminence of Sir Oliver Lodge to ask to be heard. The court is closed. But the sceptic will ask: Why should this scientist be heard on his deductions in physics and not on his deductions in psychics?

"If a person gives thirty or forty years of his life to investigate, he is entitled to state the result at which he has arrived"—so claims Sir Oliver the right to bear testimony to the truth of Paul.

After death we shall certainly survive. I say it on definite scientific grounds, and say it because I know that certain friends of mine still exist, because I have talked with them. Communication is possible. They have given definite proofs. I tell you with all the strength of conviction that I can muster that the fact is so, that we do persist, that people still take an interest in what is going on, that they still help us, know far more about things than we do, and that they are able from time to time to communicate.

It is not good enough to say "on all other points except this he is sane." It is not good enough to dismiss the man Paul, who overturned half a world, with the word "epilepsy." The faith that can convert epilepsy into a spiritual world-dominion has something to show for itself.

There is a story of a noted French scientist conversing with an old Abbé, and the latter citing Jeanne d'Arc as an illustration of the reality of spiritual vision, when the great specialist broke out in angry impatience: "Bah! Monsieur l'Abbé, do not speak to me of Jeanne d'Arc. Hysteria! Neurasthenia! Come to the Salpêtrière. I will show you fifty Jeanne d'Arcs!"

At which the Abbé elevated his eyebrows and politely replied: "Indeed, Monsieur, and which of them have given us back Alsace and Lorraine?"

For it is verily by their fruits ye shall know them. Why should the science that is now devastating Europe be treated with reverence, and the science which has consoled thousands of mourners, and lifted out of the slough the distracted and despairing, be held in disrepute? John Tyndall, writing to A. R. Wallace upon his book "The Scientific Aspect of the Supernatural," said: "It is not lack of logic that I see in your book, but a willingness to accept data which are unworthy of your attention that I deplore." Huxley wrote: "I am neither shocked nor disposed to issue a Commission of Lunacy against you. It may be all true, but I cannot get up any interest in the subject." Rocks and chalk cliffs and fungi of worthy interest, but not the fate of man who turns rocks to splendid fanes, and reads the heavens and dies for truth!

Wherein does this attitude differ in its practical results from that of the orthodox theology which relegates all psychic investigation to a place among the devil and his works? You remember how a certain Evangelist once prayed: "O Lord, save us from the perils of modern thought"—and then, after a significant pause, fervently added—"Yea, O Lord, deliver us from all thought whatsoever." The silence, incredulity and contempt with which the scientific world treated the result of Sir Wm. Crookes' researches were in marked contrast to the ardour with which they had hailed the announcement of his undertaking them.

Men do not welcome facts that prove them wrong. Why, if Herbert Spencer had become convinced of the truth of human survival, some of the fundamental assumptions of the Synthetic philosophy would have to be entirely modified. If

you are getting a living through making statues for Artemis, are you likely to welcome the new gospel that advocates iconoclasm? The whole history of progressive thought in science has been a history of triumph over orthodox scientists. The struggle is typified in a picture, the name of whose creator I do not know, which portrays the learned clergy of Spain gathered for discussion in a vast hall richly hung with escutcheons. The dignity of these very pompous and self-important personages has been seriously disturbed. For a man named Christopher Columbus, in placing before them a new idea, has struck against some hoary certainties. This wild dreamer has imagined that by sailing westward on and on to unknown seas, he would come to a new land. He has shown his plans, he has tried to prove his case, and there is the result before your eyes. They have risen, some in disgust, some in pain, and a few are almost rocking with laughter at the insane absurdity of it all. Some mocked, but none said "We will hear thee again"; and not one believed. It wasn't Athens this time. And the great discoverer, realising his failure, powerless to overcome the fixed prejudices of the illustrious savants, who stalk out one by one, is left sitting baffled and beaten, with nothing left but his unbelievable dream.

In our own day we had Nansen before the Royal Geographical Society failing to convince its members of the wisdom of flinging his bark into the ice-drift and moving across the North Polar region. The Arctic authorities called it sheer folly. But the wild dream came true. It was the wise authorities who turned out to be fools.

All through the generations it has been like that. Scientific discovery has been in antagonism to orthodox scientific belief. The discoveries of Galileo, of Harvey, of Jenner were violently opposed by their scientific contemporaries. When Benjamin Franklin brought the subject of lightning conductors before the Royal Society he was laughed at as a dreamer. His paper was not held worthy of admittance into the philosophical transactions. When Young put forth his proofs of the undulatory theory of light he was held up to ridicule by the scientific writers of his day. The "Edinburgh Review" called upon the people to put Thomas Gray into a straitjacket for maintaining the practicability of railroads. Sir Humphry Davy laughed at the idea of London ever being lighted by gas. After the first beginnings of the use of locomotives, scientific experts finally proved that they could never reach a speed of twelve miles an hour. At the very time when the first steam-driven vessel was crossing the Atlantic learned men in London were conclusively proving its impossibility. The French Academy of Sciences ridiculed the great astronomer Arago when he wished to discuss the subject of the electric telegraph. Medical men made the stethoscope a laughing stock when it was first invented. The discoverer of stone implements in the alluvial deposits of the Somme was held to be a cheat. The discoverer of parthenogenesis in moths was openly referred to as a liar. The discoverer of capillary circulation was considered a mountebank. The discoverer of magnetic healing was hounded as a quack. When the eminent men who had performed surgical operations upon patients in a mesmeric trance made their reports, it merely caused them to be denounced as impostors.

It is not in the omniscient academies, colleges or churches that truth has found its first shelter, but its haunt has been perforce in the hedgerows and byways and desert caves, and its champions shipwrecked sailmakers, exposed mountebanks and crucified madmen.

No wonder Tertullian in paradoxical vehemence against the inhumanity of incredulity, made the foolish challenge: "Credo quia impossibile est." For truth is stranger than fiction. So many impossible things have come true. Comte said it was impossible ever to find out the nature of the fixed stars, but the spectroscope, initiating the advent of stellar chemistry, revealed to us the substances in their atmosphere and proved the identity of their material structure with our own world. In our own earlier years we repeatedly heard it said that it was impossible for men ever to learn to fly. We heard it said it was impossible for messages to be sent without material means. Every social dream of the larger brotherhood is dubbed "impossible." At the very time when the announcement was made of the success-

ful use of anesthetics in America, Sir Benjamin Brodie, the acknowledged leader of English surgeons, was declaring his deliberate but regretted opinion that the desirable thing was an impossible achievement.

Moreover, while the savants dispute, the facts go on. Professor Ray Lankester gives an instance of scientists disputing for two hundred and fifty years what the stone lilies were. Perchance they were a vegetable, a "sea palm-tree," or perchance carvings by the cave-men. But all the time, all around our coasts, a sea-animal was passing through the very stage represented by these Cambrian ancestors of theirs. The discoverer was simply regarded as a liar.

So, perchance, in every age in which the savants have disputed concerning the unseen world and the possibility of human survival, the seers have been watching its denizens, and receiving visits from the dead, and rejoicing in the interference of invisible helpers in the affairs of men, and knowing that behind the passing phantasmagoria of the phenomenal world endured the radiant reality of a spiritual world. And though they have been mocked as madmen or pitied as dreamers, the light in their eyes as they made their retort should make the sceptic pause:—

Is it a dream?

Nay, but the lack of it the dream,

And, failing it, life's lore and wealth a dream,

And all the world a dream.

—(Applause.)

THE CHAIRMAN, in moving a vote of thanks to the lecturer, expressed the pleasure of the audience at hearing so eloquent an address, and invited discussion.

MR. W. J. VANSTONE said he had very great pleasure in responding to the Chairman's invitation. Referring to the address delivered by him at the Rooms of the Alliance earlier in the evening on the subject of Originality, he said it was then argued that every person was an original, as being different from every other person. To-night he felt that the argument had been proved. It was certainly impossible that there should be another Tyssul Davis with so rich a store of pure logic and clear philosophy. Mr. Vanstone then gave an extremely interesting case illustrative of the lecturer's statements on the subject of fairies. His brother and he in their investigations into psychic science, one day while on holiday, agreed that if they had intercourse with spirits, those spirits should be of the highest order. When, later on the same day, they visited Ecclesbourne Glen, near Hastings, each independently had an experience of spirit beings of a quite different grade. They became conscious of the elemental world. To them the Glen was full of little people—tiny, happy and harmonious folk and strangely out of touch with the human world. They compared their experiences which coincided, and Mr. J. H. Van Stone (the speaker's brother) remarked, "There's Puck," pointing to a robin which appeared to take a curious interest in them. They had apparently seen what Shakespeare described in "A Midsummer Night's Dream." It was a humbling experience after their resolve that they would only deal with great philosophic spirits. Some might say that the vision was a creation of the sub-or super-conscious mind, "but," said Mr. Vanstone, "I think the lecturer would agree with me in saying that if it were only a dream it was a most delightful one." Such experiences were difficult to unify with our everyday knowledge, but they indicated what vast realms of Nature yet remained to be explored. He gratefully supported the resolution of thanks to the lecturer. (Applause.)

THE REV. J. B. AITKEN thought the lecture had been deeply interesting. It had been a pleasure to listen to so cultured, intellectual and poetic a discourse. The sceptic and the scoffer were unable to enter into the experiences to which the lecturer had referred by reason of the fact that their psychic natures were not unfolded. We ought, therefore, to be very tolerant with those who denied. But we had a right to expect one thing from these persons—open-mindedness. They were not competent to deny that which they had not the faculty to understand. He cordially joined in the expression of appreciation of Mr. Davis's address.

MRS. SYMONDS said she always looked forward with pleasure to the fortnightly meetings of the Alliance at Suffolk-street.

With regard to Mr. Vanstone's remarks she was very much in sympathy with his idea of gaining the highest teaching. But unless we were prepared to help those on lower levels of life than ourselves we were not entitled to expect it. (Applause.)

The resolution having been put and carried with acclamation, THE REV. TYSSUL DAVIS, in acknowledging it, said that it always gave him the greatest pleasure to speak from the platform of the Alliance. He highly appreciated the remarks which had fallen from his brother minister (the Rev. J. B. Aitken) and had listened with deep interest to Mr. Vanstone's account of his vision of beings which appeared to travel on a line of evolution different from our own. He was reminded of a remark by Mrs. Despard, that in order to lift others we must stand below them. "You can only lift by going below the man you are trying to raise up." As Spiritualists they had a very great work to do at this critical stage of their national history. Thousands of young lives were being driven into the unseen world, making a sort of maelstrom in its life, as they came in carrying with them their destinies and passionate hopes and longings. Then they had the vast number of mothers, wives, and sweet-hearts who were simply broken-hearted by this tremendous change in their lives. "It is for you," continued the speaker, "and for all who share your ideas and principles, to do something to soothe these broken-hearted people. I feel myself quite certain that all these dreadful experiences will not be in vain. It will not be in vain even for the young lives themselves." If it could be demonstrated that those who had made the great sacrifice had not died or suffered in vain, that they had done something towards building up the greater and happier order of society yet to be formed, those who now mourned their dead would be greatly solaced. These grief-stricken ones were making an appeal to those who could go to them as ministering angels and lift them out of their darkness into the light. (Applause.)

THE CASE OF MR. W. DE KERLOR.

A meeting was held at the Occult Club, Piccadilly-place, on Thursday, the 29th ult., for the purpose of considering what action should be taken for the defence of Mr. W. de Kerlor, who was recently sentenced to six weeks' imprisonment with subsequent deportation, for fortune-telling. An appeal was granted.

Mr. T. C. Crawford, who occupied the chair, said this result was due to the fact of Mr. de Kerlor's counsel having by some unfortunate mistake pleaded guilty. He, the chairman, was not a member of the club, but he was a devoted friend of Mr. de Kerlor, and the meeting was called to arrange a plan of defence when the appeal against the sentence was heard in July. The sentence was quite unfair and left Mr. de Kerlor in a very humiliating position. The whole trouble, he thought, went back to the question of Mr. de Kerlor's nationality and an unfriendly suggestion that he was a German. As a matter of fact, he had no German blood whatever, and had never been a German subject. Mr. de Kerlor's father was the son of a Russian Pole and was born in Poland, and his mother was French. Mr. de Kerlor was himself born in Switzerland but was brought up in France, and his brother was now serving in the French army. He, the chairman, thought that their only way was to raise a defence fund. He believed the whole matter was one of nationality. He hoped that Mrs. W. Martin would act as treasurer, as she was a lady of sound business judgment. Captain Daw said it would be a thousand pities if they lost Mr. de Kerlor, to whom they looked to bring forward hidden truths. Other speakers were Mr. W. Martin, Professor A. Bickerton, Mr. E. Carter, Mr. A. Hewitt, Mr. Leigh Hunt Wallace, Mr. Charles Cuthbert, Mr. John Clennell and Dr. Roy Page Walton. During the meeting £93 8s. 6d. was subscribed by thirty-one persons. Later the amount was brought up to £124, and subscriptions are still being received.

ONE whisper of the Holy Ghost
This heedless world has never lost.

EMERSON.

MR. DAVID WILSON'S RADIOGRAMS.

NOTES AND COMMENTS.

Mr. David Wilson sends us the following further statement:—

I have been asked on several occasions (in reference to the foreign languages in which the "radiograms" are often received) whether or not I am a linguist. I am perfectly familiar with French. This language I understand as well as I do English, having lived in France rather more than I have in England; but this is the only foreign language I really know. Of course I can recognise Italian, German and some other languages when I see them, but I do not know them. This inability does not, however, hamper me, as translations are easily enough come by. As regards Russian, Portuguese, Norwegian, German, &c., the difficulties are not great. The real difficulty will arise when languages are used which are not usually written in Roman characters. However, "sufficient unto the day—"

While I do not wish to express any definite opinion as to the origin of these messages, it is worthy of interest that, so far, out of fifty-one messages not one seems to have originated in any known living brain, as far as can be ascertained.

A good many messages of the same type as that one published over the signature of "Marion Wrottesley" have been received. These seem to me a little difficult of explanation. In any case it may well be argued that whenever new ground is broken there will always be found people ready to raise opposition and if possible to retard progress. I regard it as unthinkable that progress should be retarded from any consideration whatever short of absolute necessity. Research in this matter must be pushed forward regardless of all individual feeling.

It may be of interest to mention that messages from the "Egyptian group" of communicators have ceased for some time.

I have received several further messages, but am for various reasons keeping these in reserve for the present.

Some of them are being tested for verification. I hope to be able to publish a further selection shortly.

DAVID WILSON.

Several correspondents write giving the meaning of the Swedish words *Sasom bevis på sanningen* in the message to Count Miyatovich, the interpretation being practically the same in each case. We have received a great number of questions and comments, some of which we have dealt with verbally or by correspondence. Those which we regard as of general interest will be dealt with in these columns.

The Countess de Tomasevic, in the course of a letter acknowledging four confidential "radiograms" received from Mr. Wilson, writes:—

They appear to me to afford strong evidence of their supernatural origin and the reality of continued existence after so-called death. As they are of a confidential nature I cannot publish them, but I may say that the occurrences to which they refer were known only to the owner of the signature they bear. I have derived great comfort from these messages, and I am glad to be able to add my testimony to the experience of others privileged to receive similar messages.

"N. G. S." sends us the following letter:—

Mr. Wilson is modest and possibly wise in not claiming a supernatural source for the messages received through his New Wave Detector, but the radiograms printed in LIGHT of April 24th give good reason for adopting the theory of a spiritual origin, at any rate provisionally. While his intercourse was confined to the two quaint and ancient Egyptians, a sceptical attitude was justified. One felt that Mr. Wilson himself was probably learned enough in Tehuti to supply the teaching of Amen-rā-mes (and even his anecdotes) by underground channels from his own subliminal reservoirs. But these new messages put a different complexion upon the matter. We now see that he is in communication with a band of polyglot intelligences whose many-tongued utterances will hardly seem to be within the compass of any ordinary man who is not a born linguist. We may, therefore, safely presume an extra-Wilsonian origin.

Of course, Mr. Wilson may turn out to be a linguist of parts and familiarly acquainted with Russian and Portuguese; but even so, there are other facts that have some evidential value. One of these is the dramatic suppression of "Jonquil" by turning up the light, while other communicators are not suppressed, showing that we are dealing with different agencies, not

more than one of which can very well be referred to Mr. Wilson's subliminal activity. Then there is the message directed to Count Miyatovich, which was understood by him, but could have no meaning for Mr. Wilson or his subterranean intelligence. Here we have two alternatives to choose from—either a genuine spirit message, or collusion between the sub-conscious minds of Mr. Wilson and Count Miyatovich—a suggestion too unlikely and purposeless to take into serious consideration.

To these may be added the mysterious words of Swedenborg, which turn out to be in his own language, a language clearly unknown both to Mr. Wilson and to the Count, to whom they were addressed. There appears to be a determined attempt on the other side to exorcise the subliminal bogey by the employment of the greatest possible number of languages. It is somewhat unexpected to find that spirits are liable to nervous prostration. The projection of the new waves would seem to require a severely concentrated effort. One would like to know where those making the effort are located. Identical radiograms were received in Chelsea and Paris (References 10 and 22) with an interval, if the clocks were right, of six minutes. From this it may be inferred that the impulse is not radiated at large through space (in which case they would have been simultaneous) but directed specially to each instrument. Here is a line of inquiry.

It looks as if Mr. Wilson had really hit upon a good thing, full of promise though as yet in its infancy. A mechanical link between the two worlds, if it could be easily worked, would be a first-rate discovery. In 1913 an instrument was referred to in LIGHT called the Dynamistograph, invented by one van Zelst after his retirement from this world, and made by his friends according to his instructions. It was some sort of telegraphic apparatus to be operated by the spirits. What has become of it?

Mr. Wilson says that no medium is required for his radiograms, but he has a mysterious something in a copper cylinder which emits a blaze of light visible to a sensitive. This is very like our old friend Od, which proceeds from crystals, magnets, many other things—and man. Here I suspect we have the medium. If in Mr. Wilson's opinion the agent is a thought-wave carried by the ether, let him try to produce the effect by means of his own thoughts concentrated upon his detectors. The fact that messages come mainly at night is certainly in favour of this explanation, as I understand that wireless telegraphy works best at night, for some reason which is at present unknown. A simple plan for resolving doubts would be for Mr. Wilson's friends to tell him how they do it!

It must be very tedious listening at the New Wave telephone. Much fatigue would be saved by introducing into the circuit (a) an electric bell to call up the listener, (b) a recording apparatus, such as a revolving drum with smoked paper. But perhaps this is impracticable. Anyhow, I think I may say we would like to have some examples of "Jonquil's" facetious imperfections, and if Amen-rā-mes (of great authority) could be induced to curtail some of his anecdotes, I am unable to see that any great loss would accrue!—Yours, &c.,

N. G. S.

A Belgian correspondent now in this country writes:—

I have read with deep interest your article about Mr. Wilson's radiograms. It suggests to me some reflections which I would be glad to submit to the inventor and your readers.

Every man acquainted with wireless telegraphy knows that the detector (electrolytic, crystal, &c.) receives the wireless telephonic messages as well as the telegraphic ones.

Now, it is admitted that through trumpet mediums one is able to hear the "direct voice." Since the spirits can speak through a trumpet, and can also emit a kind of radio-telegraphic wave acting on a detector, I wonder why they do not use these waves to speak directly through Mr. Wilson's apparatus, instead of using the Morse code.

At all events, it would be interesting to see whether the different couplings used in wireless telegraphy (induction, Tesla, &c.) are applicable to the new apparatus, to increase its power or select the messages.

Has Mr. Wilson yet tried to fit his detector with a Morse receiver instead of a telephone? The messages could thus be registered. Perhaps it would be possible to measure the wave length of the emissions.

It is to be wished that Mr. Wilson had divulged the composition and description of his detecting apparatus, in order to enable wireless telegraphy amateurs interested in these researches to go further into the matter.

Two men looked out of prison bars,
One saw mud, the other stars.

ful use of anesthetics in America, Sir Benjamin Brodie, the acknowledged leader of English surgeons, was declaring his deliberate but regretted opinion that the desirable thing was an impossible achievement.

Moreover, while the savants dispute, the facts go on. Professor Ray Lankester gives an instance of scientists disputing for two hundred and fifty years what the stone lilies were. Perchance they were a vegetable, a "sea palm-tree," or perchance carvings by the cave-men. But all the time, all around our coasts, a sea-animal was passing through the very stage represented by these Cambrian ancestors of theirs. The discoverer was simply regarded as a liar.

So, perchance, in every age in which the savants have disputed concerning the unseen world and the possibility of human survival, the seers have been watching its denizens, and receiving visits from the dead, and rejoicing in the interference of invisible helpers in the affairs of men, and knowing that behind the passing phantasmagoria of the phenomenal world endured the radiant reality of a spiritual world. And though they have been mocked as madmen or pitied as dreamers, the light in their eyes as they made their retort should make the sceptic pause:—

Is it a dream?

Nay, but the lack of it the dream,

And, failing it, life's lore and wealth a dream,

And all the world a dream.

—(Applause.)

THE CHAIRMAN, in moving a vote of thanks to the lecturer, expressed the pleasure of the audience at hearing so eloquent an address, and invited discussion.

MR. W. J. VANSTONE said he had very great pleasure in responding to the Chairman's invitation. Referring to the address delivered by him at the Rooms of the Alliance earlier in the evening on the subject of Originality, he said it was then argued that every person was an original, as being different from every other person. To-night he felt that the argument had been proved. It was certainly impossible that there should be another Tyssul Davis with so rich a store of pure logic and clear philosophy. Mr. Vanstone then gave an extremely interesting case illustrative of the lecturer's statements on the subject of fairies. His brother and he in their investigations into psychic science, one day while on holiday, agreed that if they had intercourse with spirits, those spirits should be of the highest order. When, later on the same day, they visited Ecclesbourne Glen, near Hastings, each independently had an experience of spirit beings of a quite different grade. They became conscious of the elemental world. To them the Glen was full of little people—tiny, happy and harmonious folk and strangely out of touch with the human world. They compared their experiences which coincided, and Mr. J. H. Van Stone (the speaker's brother) remarked, "There's Puck," pointing to a robin which appeared to take a curious interest in them. They had apparently seen what Shakespeare described in "A Midsummer Night's Dream." It was a humbling experience after their resolve that they would only deal with great philosophic spirits. Some might say that the vision was a creation of the sub-or super-conscious mind, "but," said Mr. Vanstone, "I think the lecturer would agree with me in saying that if it were only a dream it was a most delightful one." Such experiences were difficult to unify with our everyday knowledge, but they indicated what vast realms of Nature yet remained to be explored. He gratefully supported the resolution of thanks to the lecturer. (Applause.)

THE REV. J. B. AITKEN thought the lecture had been deeply interesting. It had been a pleasure to listen to so cultured, intellectual and poetic a discourse. The sceptic and the scoffer were unable to enter into the experiences to which the lecturer had referred by reason of the fact that their psychic natures were not unfolded. We ought, therefore, to be very tolerant with those who denied. But we had a right to expect one thing from these persons—open-mindedness. They were not competent to deny that which they had not the faculty to understand. He cordially joined in the expression of appreciation of Mr. Davis's address.

MRS. SYMONDS said she always looked forward with pleasure to the fortnightly meetings of the Alliance at Suffolk-street.

With regard to Mr. Vanstone's remarks she was very much in sympathy with his idea of gaining the highest teaching. But unless we were prepared to help those on lower levels of life, than ourselves we were not entitled to expect it. (Applause.)

The resolution having been put and carried with acclamation.

THE REV. TYSSUL DAVIS, in acknowledging it, said that it always gave him the greatest pleasure to speak from the platform of the Alliance. He highly appreciated the remarks which had fallen from his brother minister (the Rev. J. B. Aitken) and had listened with deep interest to Mr. Vanstone's account of his vision of beings which appeared to travel on a line of evolution different from our own. He was reminded of a remark by Mrs. Despard, that in order to lift others we must stand below them. "You can only lift by going below the man you are trying to raise up." As Spiritualists they had a very great work to do at this critical stage of their national history. Thousands of young lives were being driven into the unseen world, making a sort of maelstrom in its life, as they came in carrying with them their destinies and passionate hopes and longings. Then they had the vast number of mothers, wives, and sweet-hearts who were simply broken-hearted by this tremendous change in their lives. "It is for you," continued the speaker, "and for all who share your ideas and principles, to do something to soothe these broken-hearted people. I feel myself quite certain that all these dreadful experiences will not be in vain. It will not be in vain even for the young lives themselves." If it could be demonstrated that those who had made the great sacrifice had not died or suffered in vain, that they had done something towards building up the greater and happier order of society yet to be formed, those who now mourned their dead would be greatly solaced. These grief-stricken ones were making an appeal to those who could go to them as ministering angels and lift them out of their darkness into the light. (Applause.)

THE CASE OF MR. W. DE KERLOR.

A meeting was held at the Occult Club, Piccadilly-place, on Thursday, the 29th ult., for the purpose of considering what action should be taken for the defence of Mr. W. de Kerlor, who was recently sentenced to six week's imprisonment with subsequent deportation, for fortune-telling. An appeal was granted.

MR. T. C. CRAWFORD, who occupied the chair, said this result was due to the fact of Mr. de Kerlor's counsel having by some unfortunate mistake pleaded guilty. He, the chairman, was not a member of the club, but he was a devoted friend of Mr. de Kerlor, and the meeting was called to arrange a plan of defence when the appeal against the sentence was heard in July. The sentence was quite unfair and left Mr. de Kerlor in a very humiliating position. The whole trouble, he thought, went back to the question of Mr. de Kerlor's nationality and an unfriendly suggestion that he was a German. As a matter of fact, he had no German blood whatever, and had never been a German subject. Mr. de Kerlor's father was the son of a Russian Pole and was born in Poland, and his mother was French. Mr. de Kerlor was himself born in Switzerland but was brought up in France, and his brother was now serving in the French army. He, the chairman, thought that their only way was to raise a defence fund. He believed the whole matter was one of nationality. He hoped that Mrs. W. Martin would act as treasurer, as she was a lady of sound business judgment. Captain Daw said it would be a thousand pities if they lost Mr. de Kerlor, to whom they looked to bring forward hidden truths. Other speakers were Mr. W. Martin, Professor A. Bickerton, Mr. E. Carter, Mr. A. Hewitt, Mr. Leigh Hunt Wallace, Mr. Charles Cuthbert, Mr. John Clennell and Dr. Roy Page Walton. During the meeting £93 8s. 6d. was subscribed by thirty-one persons. Later the amount was brought up to £124, and subscriptions are still being received.

ONE whisper of the Holy Ghost
This heedless world has never lost.

EMERSON.

MR. DAVID WILSON'S RADIOGRAMS.

NOTES AND COMMENTS.

Mr. David Wilson sends us the following further statement:—

I have been asked on several occasions (in reference to the foreign languages in which the "radiograms" are often received) whether or not I am a linguist. I am perfectly familiar with French. This language I understand as well as I do English, having lived in France rather more than I have in England; but this is the only foreign language I really know. Of course I can recognise Italian, German and some other languages when I see them, but I do not know them. This inability does not, however, hamper me, as translations are easily enough come by. As regards Russian, Portuguese, Norwegian, German, &c., the difficulties are not great. The real difficulty will arise when languages are used which are not usually written in Roman characters. However, "sufficient unto the day—"

While I do not wish to express any definite opinion as to the origin of these messages, it is worthy of interest that, so far, out of fifty-one messages not one seems to have originated in any known living brain, as far as can be ascertained.

A good many messages of the same type as that one published over the signature of "Marion Wrottesley" have been received. These seem to me a little difficult of explanation. In any case it may well be argued that whenever new ground is broken there will always be found people ready to raise opposition and if possible to retard progress. I regard it as unthinkable that progress should be retarded from any consideration whatever short of absolute necessity. Research in this matter must be pushed forward regardless of all individual feeling.

It may be of interest to mention that messages from the "Egyptian group" of communicators have ceased for some time.

I have received several further messages, but am for various reasons keeping these in reserve for the present.

Some of them are being tested for verification. I hope to be able to publish a further selection shortly.

DAVID WILSON.

Several correspondents write giving the meaning of the Swedish words *Sasom bevis pa sanningen* in the message to Count Miyatovich, the interpretation being practically the same in each case. We have received a great number of questions and comments, some of which we have dealt with verbally or by correspondence. Those which we regard as of general interest will be dealt with in these columns.

The Countess de Tomasevic, in the course of a letter acknowledging four confidential "radiograms" received from Mr. Wilson, writes:—

They appear to me to afford strong evidence of their supernatural origin and the reality of continued existence after so-called death. As they are of a confidential nature I cannot publish them, but I may say that the occurrences to which they refer were known only to the owner of the signature they bear. I have derived great comfort from these messages, and I am glad to be able to add my testimony to the experience of others privileged to receive similar messages.

"N. G. S." sends us the following letter:—

Mr. Wilson is modest and possibly wise in not claiming a supernatural source for the messages received through his New Wave Detector, but the radiograms printed in LIGHT of April 24th give good reason for adopting the theory of a spiritual origin, at any rate provisionally. While his intercourse was confined to the two quaint and ancient Egyptians, a sceptical attitude was justified. One felt that Mr. Wilson himself was probably learned enough in Tehuti to supply the teaching of Amen-rä-mes (and even his anecdotes) by underground channels from his own subliminal reservoirs. But these new messages put a different complexion upon the matter. We now see that he is in communication with a band of polyglot intelligences whose many-tongued utterances will hardly seem to be within the compass of any ordinary man who is not a born linguist. We may, therefore, safely presume an extra-Wilsonian origin.

Of course, Mr. Wilson may turn out to be a linguist of parts and familiarly acquainted with Russian and Portuguese; but even so, there are other facts that have some evidential value. One of these is the dramatic suppression of "Jonquil" by turning up the light, while other communicators are not suppressed, showing that we are dealing with different agencies, not

more than one of which can very well be referred to Mr. Wilson's subliminal activity. Then there is the message directed to Count Miyatovich, which was understood by him, but could have no meaning for Mr. Wilson or his subterranean intelligence. Here we have two alternatives to choose from—either a genuine spirit message, or collusion between the sub-conscious minds of Mr. Wilson and Count Miyatovich—a suggestion too unlikely and purposeless to take into serious consideration.

To these may be added the mysterious words of Swedenborg, which turn out to be in his own language, a language clearly unknown both to Mr. Wilson and to the Count, to whom they were addressed. There appears to be a determined attempt on the other side to exorcise the subliminal bogey by the employment of the greatest possible number of languages. It is somewhat unexpected to find that spirits are liable to nervous prostration. The projection of the new waves would seem to require a severely concentrated effort. One would like to know where those making the effort are located. Identical radiograms were received in Chelsea and Paris (References 10 and 22) with an interval, if the clocks were right, of six minutes. From this it may be inferred that the impulse is not radiated at large through space (in which case they would have been simultaneous) but directed specially to each instrument. Here is a line of inquiry.

It looks as if Mr. Wilson had really hit upon a good thing, full of promise though as yet in its infancy. A mechanical link between the two worlds, if it could be easily worked, would be a first-rate discovery. In 1913 an instrument was referred to in LIGHT called the Dynamistograph, invented by one van Zelst after his retirement from this world, and made by his friends according to his instructions. It was some sort of telegraphic apparatus to be operated by the spirits. What has become of it?

Mr. Wilson says that no medium is required for his radiograms, but he has a mysterious something in a copper cylinder which emits a blaze of light visible to a sensitive. This is very like our old friend Od, which proceeds from crystals, magnets, many other things—and man. Here I suspect we have the medium. If in Mr. Wilson's opinion the agent is a thought-wave carried by the ether, let him try to produce the effect by means of his own thoughts concentrated upon his detectors. The fact that messages come mainly at night is certainly in favour of this explanation, as I understand that wireless telegraphy works best at night, for some reason which is at present unknown. A simple plan for resolving doubts would be for Mr. Wilson's friends to tell him how they do it!

It must be very tedious listening at the New Wave telephone. Much fatigue would be saved by introducing into the circuit (a) an electric bell to call up the listener, (b) a recording apparatus, such as a revolving drum with smoked paper. But perhaps this is impracticable. Anyhow, I think I may say we would like to have some examples of "Jonquil's" facetious imperfections, and if Amen-rä-mes (of great authority) could be induced to curtail some of his anecdotes, I am unable to see that any great loss would accrue!—Yours, &c.,

N. G. S.

A Belgian correspondent now in this country writes:—

I have read with deep interest your article about Mr. Wilson's radiograms. It suggests to me some reflections which I would be glad to submit to the inventor and your readers.

Every man acquainted with wireless telegraphy knows that the detector (electrolytic, crystal, &c.) receives the wireless telephonic messages as well as the telegraphic ones.

Now, it is admitted that through trumpet mediums one is able to hear the "direct voice." Since the spirits can speak through a trumpet, and can also emit a kind of radio-telegraphic wave acting on a detector, I wonder why they do not use these waves to speak directly through Mr. Wilson's apparatus, instead of using the Morse code.

At all events, it would be interesting to see whether the different couplings used in wireless telegraphy (induction, Tesla, &c.) are applicable to the new apparatus, to increase its power or select the messages.

Has Mr. Wilson yet tried to fit his detector with a Morse receiver instead of a telephone? The messages could thus be registered. Perhaps it would be possible to measure the wave length of the emissions.

It is to be wished that Mr. Wilson had divulged the composition and description of his detecting apparatus, in order to enable wireless telegraphy amateurs interested in these researches to go further into the matter.

Two men looked out of prison bars,
One saw mud, the other stars.

THE CULTIVATION OF THE WILL.

LECTURE BY MR. W. J. VANSTONE.

The last meeting of the Psychic Class for the present season was held on Thursday, 29th ult., when Mr. W. J. Vanstone delivered an address on "Will Power: Self-Mastery, Persistence, Judgment." Mr. H. Withall occupied the chair.

The lecturer said his remarks could hardly be described as a lecture, they were a series of suggestions which those present could think out for themselves. The will was the noblest expression of man's self. If we asked what was the problem that had for us the greatest interest we would find that it was ourselves. Without the solution of that problem it was possible for us to know more of others than of ourselves. We studied the nature of the human will in order that we might find out more of that mysterious "I," might find how we as personalities were seen by this our highest self. Only a small portion of the self was expressed in the personality; the greater and higher portion remained unexpressed. Will, he believed, was the noblest articulate expression of that self. The rulership of man was expressed in the word "will," and he was only man in the full, true sense when he showed his power to rule over self and other things. Every man was an emanation of the Universal Power which we called "God." Thus we were brought towards the idea of taking up our rightful habitation in the immense, glorious Self. It was absolutely necessary that man should exercise will in order to express his manhood.

If will was a definite volition and an action was a consequence of will, it implied that we must have thought and that the thought was based on a collection of ideas which we had obtained and weighed before deciding on the line of action to be taken. Will was thus dependent on thought, and we could not have will without true thought and definite reasoning. Jerky action, hasty deeds must not be put down to the will. Will could act in the direction of evil, but it then accepted the responsibility having previously applied thought and reason. It might work in the direction of ethics, justice, right, but we must have thought, reason, judgment, resolution, to produce that which we called "will." This was his definition, but he would go a little further to point out what will was not. It was not blind unreasoning instinct, nor was it desire; will must have thought, judgment, reason. Desire was subordinate to will, and self-subjection was implied in it and, also, discipline. Did they realise what was implied in the word "discipline"? Had they noticed what a change came over young men who were recruited for the Navy and Army? A few months made new men of them. The change had come with discipline. What was implied in discipline? It meant industry. Although they were apparently under the heel of the drill instructor and the officer and not free, yet they had brought in wills of their own. Previously they had drifted with the current—without reason, without order, mastery or will. Then we asked them to develop personal initiative, which was the secret of the strength of an army and of a nation. They were not only going to do something when commanded, but when alone. If men were made to understand clearly what was required of them and were then left alone till the work was done, it was astonishing what excellent results could be obtained. He spoke from his own experience of the effect of thus making men exercise their thoughts and their wills by giving them the sense of responsibility. Did we realise our own responsibility towards the things of life? If we did will would cease to be a mere expression of desire; it would be an expression of developed manhood. We could set down some guiding principles if we were going to get the most out of our lives. Will must determine our actions and our thoughts. Will must be extended to the beliefs that we held—religious and other. How far were we responsible for our religious beliefs? He believed we were more influenced by those about us than by reason and will. He was not suggesting that the parson and the minister were out of place and useless. People wanted educating—their mental processes were sometimes wrong. It was said that seeing was believing, but it was not so, for all seeing was not alike. There were not half-a-dozen persons who could agree as to a straight

line. They were not competent to judge. So education was required, and in the same way moral and ethical teaching was sometimes needed. But if we had education and will we would not go far wrong. People were often said to have will power, but what they really had was mere stubbornness; whereas will was the outcome of thought and reason and judgment. Will was pliable and open to new light and conviction. It was also resolute because it had conviction of right. Take away right and its strength of conviction was gone. Truth was always progressing and will was responsive to every revolution made by truth. If it were to exist will must be free. Schopenhauer won Norway's prize because he said, what men were beginning to feel, that man had a will of his own, against the view of the Church which believed in the all-controlling will. Schopenhauer said man had a will which was more than soul and mind and independent of both. In this he, the lecturer, differed from Schopenhauer, believing that the soul was the centre of man's being, independent and free. There was nothing in heaven or earth that could dislodge spirit, which was an emanation of the Divine Being Himself. Will, he considered, was a faculty of the soul which gave expression to the divine spirit within us.

In the discussion which followed the lecture, Dr. POON said that he had tried the effect of will by concentration of thought and suggestion upon a patient, who afterwards wrote that he (the doctor) had been very much with him at night.

MR. VANSTONE said he thought will power was of great importance in cases of mental disease.

THE CHAIRMAN, in thanking the lecturer, said that Mr. Vanstone had given them a series of addresses so interesting and instructive, that they hoped to hear him again.

MR. VANSTONE responded briefly and the proceedings closed.

SUPERNORMAL PHENOMENA AT THE BATTLE FRONT.

The remarks on this subject in last week's "Notes by the Way" have elicited fresh testimony. The following letter from "Scota," a correspondent in Ireland, embodies statements, some of which had already been received by us from other quarters:—

SIR,—I am very glad that in the last issue of LIGHT you have noticed the story about the intervention of spirit helpers at Mons, for the subject is well worth investigation. It has reached me through three different channels having no connection with each other.

A friend who was in London last autumn read in the "Evening News" the story of the vision and accompanying shout. She was much struck by it, but was inclined to question its credibility. A few days later, however, she met a young soldier, a private who had been wounded. Directly she heard he had been at Mons, she asked, "Oh, did you see the vision, and hear the shout?" He answered, "I did not hear the shout, but I did see the vision, and," he added very emphatically, "the Germans saw it too—they couldn't get their horses to come on!" He said that on comparing notes with his comrades afterwards they found that some had seen the vision, and some heard the shout, but very many had neither heard nor seen.

Shortly afterwards this same lady met a member of the family of an officer, General N., who also had been at Mons. He stated that in that rearguard action there was one specially critical moment. The German cavalry was rapidly advancing, and very much outnumbered our forces. Suddenly, he saw a sort of luminous cloud, or fog, interpose itself between the Germans and our forces. In this cloud there seemed to be bright objects moving; he could not say if they were figures or not, but they were moving and bright. The moment this cloud appeared the German onslaught seemed to receive a check; the horses could be seen rearing and plunging, and they ceased to advance. He said it was his opinion that if that check, whatever its cause, had not come, our whole force would have been annihilated in twenty minutes.

Since then another friend of mine has had a visit from a relative, a young officer home on short leave from the front. He, too, had been at Mons, and told her that the story, as she and I had heard it, was perfectly correct. He had seen the luminous cloud and the sudden check to the enemy's cavalry, exactly as General N. had described it, and he said, "After what I saw that day, nothing will make me doubt for one moment but that we shall win in this war."

These three accounts have all agreed in stating that the German advance stopped precisely at the same time as the appearance of the luminous cloud with the bright objects moving within it, and that without this check our forces would almost certainly have been entirely destroyed.—Yours, &c.,

SCOTIA.

The current number of the "Occult Review" contains an article by Mr. A. P. Sinnett on "Meteorites and the World Crisis," in which he writes:—

During the retreat from Mons, on one occasion when a thin rearguard was awaiting attack, and an overwhelming host of the enemy was seen to be approaching, this host halted, was seen to be in some confusion and ultimately retired, why, no one on our side except the very few who had superphysical sight could comprehend. Those who could see said they saw "a row of shining beings" between the two armies. On another occasion, much later on, when again a thin line of our troops seemed on the point of annihilation, an advancing body of German troops drew back for no obvious reason. Some of them a few days later were taken prisoners, and asked why they fell back on the former occasion. They said, because they saw the enormous mass of reinforcements coming up behind our line! As a matter of fact, no such reinforcements were really coming on. Protection in other ways has frequently been granted us, though, for subtle reasons readily guessed, invisible supporters must not engage in the war in the sense of actually destroying hostile life with unseen weapons—with forces, that is to say, derived from higher planes of Nature.

THE SOUTHERN COUNTIES' UNION.

Mr. J. G. McFarlane, secretary of the Southern Counties' Union, sends us a long report of a visit paid by the Executive Committee on Wednesday, April 21st, to the Southampton Temple, the latest unit to affiliate with the Union. As we have not space for the whole of it, we give the following summary:—

At 3.30 p.m., Mr. F. T. Blake, the President of the Union, took the chair, and a long agenda was gone through, the following decisions being arrived at:—

1. To support the principles outlined in a scheme drafted by Mr. A. G. Newton for a better plan of representation of the members and societies affiliated to the National Union, this being an amplification of the proposals approved at Manchester last July.

2. To arrange for a notice of motion for the agenda of the annual general meeting, at Hull in July next, for the appointment at once of a paid assistant secretary.

3. To endeavour to start propaganda work in the Isle of Wight.

4. The agreement between the Union and the Southampton Temple whereby the former accept financial responsibility for the latter for twelve months was ratified.

5. To support the candidature of Mr. Newton for a position on the National Council.

6. The annual picnic to be suspended until the cessation of the war.

7. Correspondence between the Union and a reorganisation sub-committee of the National Union was dealt with, but no action was considered necessary beyond the scheme formulated at the last annual general meeting and the principles outlined by Mr. Newton in his scheme.

8. Plans for tours with many well-known speakers and mediums to be arranged for 1916.

9. A sub-committee was appointed to deal with the finances of one of the churches affiliated to the Union.

10. Paignton was selected for the place of the next E.C. meeting, to be held on a Saturday, in order that Exeter, Plymouth and Bristol may be visited, if time permit, and services rendered on the Sunday.

11. Votes of sympathy were passed to Mr. A. E. Hendy (Treasurer of the Union) in his illness and at his being unable to attend the meeting.

The members of the Southampton Temple entertained the Executive to tea, and in the evening a propaganda meeting was held, Mr. Graver, the local president, in the chair.

Much fervour was introduced into the meeting, which opened with an invocation by Mr. Nevin.

Mr. D. Hartley spoke shortly on "The Failure of Christianity" and exhorted all his hearers to profit by the mistakes of the Churches.

Mr. H. P. Rabbich soon had his audience with him in his homely chat on his progress from Agnosticism and Nonconformity to Spiritualism.

Mrs. E. M. Christie delivered an impressive invocation as a prelude to giving clairvoyant readings.

Mr. F. T. Blake urged upon his audience the need for living their Spiritualism.

The Temple is to be congratulated on the progress made under the new régime.

SIDELIGHTS.

A volume of the sermons preached during the last few months by Archdeacon Wilberforce will appear shortly under the title of "The Battle of the Lord." The book will be published by Mr. Elliot Stock.

Mr. A. V. Peters gave clairvoyant descriptions to a large gathering at the rooms of the Alliance on Tuesday, the 27th ult. They were, as usual, markedly precise and, in some instances, names were given and acknowledged as correct.

Wednesday, the 28th ult., was the ninetieth birthday of Mrs. Everitt, whose remarkable direct-voice manifestations thirty and forty years ago are still recalled by the older generation of Spiritualists in this country. In acknowledging through her son-in-law, Mr. A. J. Sutton, the mark of esteem recently shown her by the Council of the London Spiritualist Alliance in electing her an hon. member, she has begged him to convey her kind and loving regards to all who may remember her. We rejoice to learn from Mr. Sutton that, though Mrs. Everitt's memory shows occasional signs of failure—as is only to be expected at her advanced age—her physical strength is maintained, and she is keeping fairly well.

The Rev. Fielding Ould writes protesting against the hostile attitude of some Spiritualists towards the Churches, and remarks in the course of his letter: "The leaders of the movement on 'both sides' have so often testified to the fact that Truth is many-sided and approached by many different roads that it is a thousand pities that the lesser disciples should give way to bitterness and revilings. I have been reading a pamphlet on the Great War 'by a City Magistrate,' whose training should have given him a truer sense of justice. His knowledge of what the Church teaches at the present day is so incomplete that one suspects he has long ceased to attend her services." We commend our correspondent's attention to the article "Two Worlds Are Ours," by Mr. C. E. Benham, which will appear in our next issue, and which deals, we think, very fairly with the question of Spiritualism and the Churches. Meantime we would like to see the acrimony of which the Rev. Fielding Ould complains transmuted into a more zealous affirmation of the truth for which Spiritualism stands. The need for the iconoclast is rapidly passing.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Origin of the Soul.

SIR,—The letter of "N. G. S." in your issue of April 24th is distinctly good, but very materialistic. I cannot yet see where he stands in regard to the origin of the individual spirit in man. I would like him to give us his views on the creation of separate souls which survive physical dissolution; presuming, of course, that he admits this fundamental position of Spiritualism. I fear we are wandering from the central point of discussion which was my theorem in "Whence Have I Come?" viz., that another spirit entity is born with every physical birth, and that this distinct spirit entity or soul is created in a similar manner and at the same time as the physical body. How does "N. G. S." think the individual soul is created?

The theory I have propounded of the origin of individual being is built upon a foundation composed of more than one stone, and I do not think it will crumble if one is found to be

defective. The posy of arguments is culled from many gardens and the bouquet will not suffer much if one flower be removed.

I hold that all phenomena are the working of mind directed, not chance forces. That mind is the Primordial Mind or Spirit. I will not attempt to describe or explain Spirit. That is beyond human power at present. But we may be conscious of it through its manifestations. In these manifestations we discern thought, intelligence and will. These we may describe as Spirit in action. Occult science affirms that all thoughts are forces. I suggest that Divine thought takes the form of that which we call the laws or forces of Nature. But not blind force.

Your correspondent raises many interesting questions in regard to the theory of evolution fully to answer all of which would probably take up more space than *LIGHT* could afford. "N.G.S." is quite right; I am an evolutionist "with a difference." The contrary not having been proved, I think it is reasonable to hold that all the great orders of the vegetable and animal kingdoms are expressions of distinct impulses, intentions or thoughts of the one original all-comprehending Mind. From the beginning He foresaw and prearranged the end. But instead of thinking one rudimentary thought or—shall I say?—creating one rudimentary law or force at the beginning and then leaving it alone to work itself out mechanically, He added thought to thought, impulse to impulse, and it is these added impulses or strivings which evolved into new, higher and more complex orders and species. This seems to me more rational than the theory of evolution through a hard, vicious, unchecked scramble for survival. The last or latest expression of His will and purpose is *man*—the *con*-sequence of an added impulse to that which was before. God is always expressing Himself in His universe and in that sense is continually creating, so that, as far as man is concerned, it appears to him like an eternal progressive evolution until—ah, who shall say until what?—until this human expression has exhausted—nay, completed—itself by man having reached the fulness of his Creator, separate from, but in all other respects one with, the one original Mind. I think that the progression of man is due as much to the yearning of God as to his own efforts.

Dealing briefly with the evolutionary points in "N.G.S.'s" letter, I do not wish to escape from any facts. It is facts we want. Every difference between one organic form and another is a discrete degree. I know of the difference between the blood of man and the anthropoid apes and that of other animals. What caused that difference? That is the question. But whatever the physical cause, it would be no proof that man's peculiar soul was, for instance, once the spirit entity of an ape.

I said that the protoplasmic nucleus of the primal cell is identical in man and animals as far as we can discern by physiology or chemistry. This is not denied. It is *assumed* to be different because of its difference in development. That is good reasoning, but not scientific proof. When we come to resolve matter into its simplest form (the atomic theory is now displaced by the "electron" hypothesis) we shall probably not be able to draw any line between "ether" and "physical matter." The difference, therefore, between one primal nucleus and another will be the *spirit* behind the etheric difference of manifestation. Scientific occultists affirm that spirit works first through an etheric substance, or an etheric manifestation. It is here that I claim we shall find the force which makes it possible for what is now known as elemental matter to evolve into organic matter, and simple protoplasm to evolve (in a few weeks or months) into mouse or man.

There must be a controlling intelligent life force to produce life and its varying manifestations.

"N. G. S." seems to think that "the creation of enemy microbes and degeneration into unlovely parasites" is proof of the lack of a guiding intelligence and that "the whole process is self-acting." This postulates a chaos in cosmos. We are fast revising our ideas of "evil." We only see a microscopic part of God's tremendous plan. We have no right to call anything in Nature "enemy" in the sense of being radically "evil" until we can see the whole scheme. May we not ask that all of us should suspend judgment on the question of evil and not build upon common current opinions of what constitutes good and its opposite?

My esteemed critic refers me to the remains discovered in Java some twenty years ago which, he says, were of so doubtful a character that the name given to them was *pithecanthropus*. I think that as long as their character remains *doubtful* we need not argue from that particular discovery.

"N. G. S." states that the missing links between man and the ape have all been absorbed in the course of evolution. I want to say here that I have not dogmatically repudiated our simian physical ancestry. I only say that it is not yet proven. Even if it were it would not prove that our souls are derived from the same source. But in regard to our immediate physical ancestry I repeat the old question, Where are these missing links? Is it not a weak link in the chain of argument that, although our more remote simian ancestors remain, the nearer are all lost, "absorbed in evolution"? Surely the reverse would be more natural. Why should the ancestors of the horse be more favoured than those of man?

I must deal with Mr. Turner's communication another time, as this letter is already rather long.—Yours, &c.,

Holt, Morden, Surrey,

RICHARD A. BUSH.

April 27th, 1915.

SOCIETY WORK ON SUNDAY, MAY 2nd, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. V. Peters gave remarkably successful clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On Monday, the 26th ult., Mrs. Podmore gave most successful descriptions. Mr. Douglas Neal presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mrs. Mary Davies, address on "Unseen Helpers," followed by clairvoyant descriptions and messages; evening, Mr. W. E. Long, trance address, "The War and the Woman." For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Uplifting inspirational addresses by Mrs. Fairclough-Smith; evening subject, "The Revelation." For next Sunday's services, see advt. on front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. E. H. Hunt gave an interesting address on "Life's Judgment Book." Sunday next, Mrs. M. Davies, address and clairvoyance.—M. W.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Beaumont's interesting address on "Peace" and her subsequent clairvoyant descriptions were much appreciated. Sunday next, Mrs. M. Maunders, address.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Mr. R. King spoke on "The Occult Aspect of the War" and answered questions. 28th ult., address and clairvoyance by Mrs. Maunders. Sunday next, at 3, Lyceum; at 7, Mr. G. R. Symons, address. 12th, social evening.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good morning's work; evening, interesting inspirational address by Mrs. Alice de Beaurepaire. Sunday next, 11 a.m., as the spirit moves; 6.30 p.m., Mr. W. E. Long, trance address on "Woman and the War." Men invited.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Stair gave excellent addresses and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Miss Florence Morse, addresses and clairvoyance. Also Monday 8 p.m. Tuesday, public circle, 8 p.m.; also Wednesday 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Addresses and clairvoyance by Mrs. Eva Christie. Sunday next, at 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Mary Gordon, also Monday at 7, 1s. each. Tuesdays, 3 and 8, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Olman Todd gave an address on Spiritual Gifts to a crowded audience. Sunday next, at 3 p.m., Lyceum; at 7, address by Alderman Davis. Thursday, 13th, Mrs. Jamrach; 16th, Mrs. Clempson. Circles as usual.—H. W. N.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Neville gave helpful address and recognised clairvoyant descriptions. Sunday next, at 7, Mrs. Miles Ord, inspirational address and clairvoyance. Wednesday, 12th, at 7.30, public circle, Mrs. T. Brown.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Gordon gave an excellent address on "Makers of Destiny" and remarkably convincing descriptions. Sunday next, 11 a.m., meeting as usual; 7 p.m., address and descriptions by Mrs. E. Neville. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, addresses and clairvoyance by Mrs. Annie Bentley (of Manchester). 29th ult., address and psychometric readings by Mrs. Podmore. Sunday next, 11.30 a.m., Mrs. M. E. Orłowski; 7 p.m., Mr. H. Fielder. 13th, 8.15, Mrs. Moore. 16th, 7 p.m., Mrs. Cannock.—T. G. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. G. Taylor Gwinn gave an address on "The Philosophy of Spiritualism"; also ably dealt with questions. Miss Heythorne sang a solo. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Sarfas, address and clairvoyance. Friday, at 8, public meeting. 16th, Mrs. Miles Ord.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Mary Davies' address on "Unseen Helpers" was much appreciated. She afterwards gave descriptions. Miss Ethel Shorter sang a solo. Sunday next, 11 a.m., service conducted by Mrs. P. Scholey and Mr. Chris. Brown; 7 p.m., Mr. George Prior. Solo by Miss Hilda Campbell. Thursday, 8.15, public meeting, address and clairvoyance.—C. L. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, continued discussion of "Am I My Brother's Keeper?" led by Mr. Rowe. Evening, trance address by Mrs. Greenwood on "Spirit Teachings." 29th ult., address and clairvoyant descriptions by Mrs. George. Sunday next, 11.30 a.m., Mr. Beales; 3 p.m., Lyceum; 7, Mr. E. W. Beard. 13th, Mr. and Mrs. Connor. 16th, Mr. Symons. 31st, "Building Fund" Concert.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Mr. Ashley conducted the circle; evening, several friends gave addresses on "Demeanour, Simplicity, and the Mind." 29th ult., Mr. Godfrey Levy gave a good address on "Vibrations and Waves," followed by psychometry. Sunday next, at 11.30 a.m., circle service; 3 p.m., Lyceum session; 7 p.m., Mr. H. Wright, address and clairvoyance. Thursday, 13th inst., at 8.15 p.m., Mrs. Neville, clairvoyance. Silver collection.—P. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. R. G. Jones gave descriptions; 7, Mrs. J. Miles Ord gave an illuminating address on "The Gift of Love," and descriptions. Mr. and Mrs. Alcock-Rush rendered a duet, "Lead Me Gently Home." 28th ult., Mrs. S. Fielder gave psychometrical delineations. From Sunday next (May 9th) to the 16th, special eight days' mission. Mrs. Annie E. Bentley (of Manchester) and various speakers during the week.—J. F.

PAIGNTON.—LOWER MASONIC HALL.—Professor Card spoke on "Spiritualism: What is It?"

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. Hayward, "Do Spiritualists Worship God?" and clairvoyant descriptions.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Addresses by Mrs. M. Mayo and descriptions by Mr. A. Bellamy, morning and evening.—H. E.

TORQUAY.—Inspirational address by Mr. E. Rugg-Williams, followed by clairvoyant descriptions and messages. 29th ult., trance address and clairvoyance by Mrs. Thistleton.—R. T.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Clairvoyant descriptions by Mrs. Letheren.—E. F.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman. Address by Mr. Truman. Solo by Miss F. Farley. Good attendance.—J. W.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 29th ult., Mr. F. T. Blake answered questions.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss A. A. Barton on "The Flower of Peace" and "The Bible." Clairvoyantes, Miss Barton and Mrs. Scholes. Successful Lyceum open session.—E. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. Oaten, of Sheffield. Subjects, "All that is Right" and "The Soul that Sinneth it shall Die." Mr. Oaten also addressed the Lyceum in the afternoon.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke under inspiration, and addresses were given by Mr. Haggood on "In the Multitude of Counsellors is Wisdom" and "The Value of Hymns"; soloist, Miss Calcraft; clairvoyant descriptions by Mr. and Mrs. Rundle.—C. A. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street; morning subject, "The Rationale of Growth"; evening, "Life and Labour in the Spirit World." 26th ult., Mrs. Percy Street gave psychometrical and clairvoyant readings.—H. A. N.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Alderman D. J. Davis, J.P., gave addresses on "The Immortality of the Soul" and "The Practices of Spiritualists." Miss Doris Lord sang a solo. 29th ult., Mrs. Christie spoke on "Auras and their Significance," and gave aural readings. 1st inst., Alderman Davis gave an interesting lecture on "Phrenology," followed by personal delineations.—J. G. McF.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address and answers to questions by Mr. Geo. Jepp; evening, address and descriptions by Mrs. L. Harvey.—P.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, healing service, conducted by Mr. G. F. Tilby; afternoon, open Lyceum; evening, a delightful astronomical discourse, "A Manifold Revelation of God," by Mr. G. Prior. Anthem by the choir.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address by Mr. Johns on "Truth." Clairvoyant descriptions by Mr. Dennis; soloist, Mrs. Easterbrook. An interesting recital of experiences was given by Madame Tylesleigh, and some remarks by Mr. Belsher brought the meeting to a close.—E. E.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum conference; evening, address by Mrs. Alice Jamrach on "The Bible, Christianity and Spiritualism," followed by descriptions and messages. 26th ult., ladies' meeting; address and psychometry by Mrs. Edith Marriott. 28th, address on "Spiritual Development" by Mrs. Alice Jamrach; clairvoyance by Mrs. Edith Marriott.—E. M.

FULHAM LYCEUM.—Sunday, May 2nd, was an important day in the annals of the Fulham Lyceum. On that day the Lyceumists celebrated their eighth Anniversary by holding three sessions. Mr. P. Smythe addressed the morning meeting and Mesdames Boddington and Orłowski and Mr. Fielder officiated at the afternoon and evening sessions. A cold lunch was served at 1 p.m. The afternoon session was followed by a tea to which sixty-two people sat down. We regret the absence of Mr. Harold Carpenter, and no member of the L.D.C. being present, two medals won by the Lyceumists at the demonstration (and now in the possession of the L.D.C.) could not be presented.—H.C.

NOW IN LONDON.

REV. SUSANNA HARRIS

(American Psychic and Trumpet Medium.)

Private Seances, 7 p.m. (with the exception of Tuesdays and Fridays), fee 10s. 6d. Each Sitter.

Private Sitzings by Arrangement at 21s. Each Sitter.

AT

"Hunstanton House," 18, Endsleigh Gardens, N.W.
(Opposite Euston).

CRYSTAL-GAZING.

BEST CRYSTAL GLASS GLOBES. FOR CRYSTAL-GAZING.

Sizes ..	2 inches diameter ..	3s. 6d.
	2½ " " ..	6s. 0d.
	3 " " ..	10s. 0d.

All post free at above prices (foreign postage extra). Well packed in wooden boxes; also full practical instructions how to use them given with each.

FULL PRACTICAL INSTRUCTIONS FOR CRYSTAL GAZING.

Price 3d., or post free 4d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Mediumistic & Psychical Experiences

BY

ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences; Later Developments and Results; On Warnings; On Clairvoyance; Dream Visions and General Phenomena; Animal Life in the Spiritual World; My Impressions of the Future. Extracts from Pamphlets; Directions for Beginners re Seances.

61 pages. Bound in stiff boards. 6d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

BOOKS TO ORDER.

All post free at prices quoted from Office of 'LIGHT,'
110, St. Martin's Lane, W.C.

- Life and Power from Within.** By W. J. Colville. Cloth, 189 pages, 2s. 10d.
- The Law of the Rhythmic Breath.** Teaching the Generation, Conservation, and Control of Vital Force. By Ella A. Fletcher. Cloth, 372 pages, 4s. 10d.
- The Book of Ceremonial Magic,** including the Rites and Mysteries of Goëtic Theurgy, Sorcery, and Infernal Necromancy. By A. E. Waite. Cloth, 376 pages, 180 engravings, 15s. 6d.
- A Manual of Occultism.** A complete Exposition of the Occult Arts and Sciences. By Sepharial. With numerous diagrams and illustrations. Cloth, 368 pages, 6s. 4d.
- Cosmic Symbolism.** By Sepharial. Cloth, 304 pages, 3s. 10d.
- Cheiro's Language of the Hand.** A complete Practical Work on the Science of Cheirognomy and Cheiromancy, containing the System, Rules, and Experience of Cheiro. Fifty-five full-page illustrations and over 200 engravings of lines, mounts, marks, &c. Numerous reproductions of famous hands, &c., taken from life. Cloth, 11s.
- Your Future in Your Name; or, Kabalistic Astrology.** Being the Hebraic Method of Divination by the Power of Sound, Number, and Planetary Influence. By Sepharial. Cloth, 2s. 3d.
- A Psychic Autobiography.** By Amanda T. Jones. With five portraits and introduction by Dr. James H. Hyslop. Cloth, 455 pages, 4s. 10d.
- Cheiro's Memoirs.** An Account of the Strange and Romantic Career of the Celebrated Palmist. Including interviews with many well-known people. 22 full page illustrations. 240 pages, 7s. 10d.
- Mors Janua Vitæ?** A discussion of certain communications purporting to come from Frederic W. H. Myers. By H. A. Dallas. With introduction by Sir W. F. Barrett, F.R.S. Cloth, 2s. 9d.
- Stranger than Fiction.** Being Tales from the Byeways of Ghost and Folk Lore. By Mary L. Lewes. Cloth, 234 pages, 3s. 10d.
- Science and the Infinite, or Through a Window in the Blank Wall.** By Sydney T. Klein. Cloth, 183 pages, 2s. 10d.
- Shadows Cast Before.** An Anthology of Prophecies and Pre-entiments. Collected and edited by Claude Field. Cloth, 223 pages, 2s. 10d.
- Death: Its Causes and Phenomena.** By Hereward Carrington and J. R. Meader. Cloth, 552 pages, 9s.
- The Great Initiates.** Complete edition of Edouard Schuré's 'Les Grands Initiés,' with an introduction to Esoteric Teaching and portrait of author. Cloth, two volumes, about 400 pages each, 8s. the two volumes complete.
- With the Adepts.** An adventure among the Rosicrucians. By Dr. Franz Hartmann. Cloth, 180 pages, 2s. 10d.
- Have You a Strong Will?** How to Develop and Strengthen Will-Power, Memory, or any other Faculty or Attribute of the Mind by the easy process of Self-Hypnotism. By Charles Godfrey Leland. Fifth edition. Cloth, 3s. 10d.
- The Gift of the Spirit.** A selection from the Essays of Prentice Mulford. Cloth, 3s. 10d.
- The Gift of Understanding.** A further selection from the works of Prentice Mulford. Cloth, 3s. 10d.
- Essays of Prentice Mulford.** Third series. Cloth, 3s. 10d.
- Essays of Prentice Mulford.** Fourth series. Completing the entire set of Essays published in America under the title of "Your Forces and How to Use Them." Cloth, 3s. 10d.
- Every Man a King; or, Might in Mind Mastery.** By O. Swett Marden and E. Raymond Holmes. Cloth, 3s. 10d.
- Self-Control and How to Secure It.** By Dr. Paul Dubois, Professor of Neuropathology in the University of Berne. Cloth, 3s. 10d.
- He Can who Thinks He Can, and other papers on Success in Life.** By O. S. Marden. Cloth, 3s. 10d.
- Ancient Mysteries and Modern Revelations.** By W. J. Colville. With portrait. Cloth, 366 pages, 3s. 10d.
- The Mysticism of Colour.** By the Hon. Mrs. Charles Bruce. With colour scheme frontispiece, spectrum giving interpretation of colours. Cloth, 229 pages, 3s. 10d.
- A Manual of Cartomancy and Occult Divination,** including the Oracle of Human Destiny, Cagliostro's Mystic Alphabet of the Magi. By Grand Orient. Cloth, 278 pages, 2s. 10d.
- The Book of Destiny and the Art of Reading Therein.** By Grand Orient. Cloth, 278 pages, 2s. 10d.
- The New God and Other Essays.** By Ralph Shirley, editor of 'Occult Review.' Cloth, 248 pages, 2s. 4d.
- The Priestess of Isis.** An Occult Romance of the Days of Pompeii and Herculaneum. By Edouard Schuré. Cloth, 2s. 4d.
- Yoga, or Transformation.** A Comparative Statement of the Various Religions and Dogmas concerning the Soul and its Destiny, and of Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese, and other Magic. By William J. Flagg. Cloth, gilt, 6s. 6d.
- Occult Science in India and Among the Ancients.** With an Account of their Mystic Initiations and the History of Spiritism. By Louis Jacolliot. Cloth, 267 pages, 6s. 6d.
- Creative Thought.** Essays in the Art of Self-Unfoldment. By W. J. Colville. Cloth, 3s. 10d.
- The Cloud upon the Sanctuary.** A Text Book of Christian Mysticism. By Councillor Karl Von Eckartshausen. Cloth, 3s. 10d.
- The Hidden Way Across the Threshold; or, the Mystery** which hath been Hidden for Ages and from Generations. An explanation of the concealed forces in every man to open the Temple of the Soul and to learn the Guidance of the Unseen Hand. Illustrated and made plain with as few occult terms as possible. By J. C. Street. With plates. Cloth, 12s. 6d.
- New Evidences in Psychical Research.** By J. Arthur Hill. With Introduction by Sir Oliver Lodge, F.R.S. Cloth, 8s. 10d.

To order from—

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

SOME OF THE BEST BOOKS.

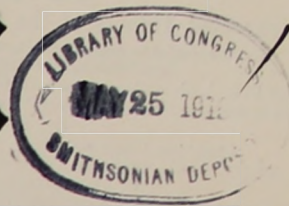
- Spirit Teachings.** By 'M.A. (Oxon),' W. STANTON MOSES. 3/10.
- Spirit Identity and Higher Aspects of Spiritualism.** By 'M.A. (Oxon),' W. STANTON MOSES. 3/10.
- Guide to Mediumship.** E. W. and M. H. WALLIS. 4/4.
- Gift of the Spirit.** PRENTICE MULFORD. 3/10.
- Gift of Understanding.** PRENTICE MULFORD. 3/10.
- Christianity and Spiritualism.** LEON DENIS. 3/10.
- Here and Hereafter.** LEON DENIS. 3/10.
- Through the Mists.** R. J. LEES. 3/10.
- In Tune with the Infinite.** R. W. TRINE. 3/9.
- Colloquies with an Unseen Friend.** LADY PAGET. 3/10.
- Living by the Spirit.** H. W. DRESSER. 2/8.
- Law of Psychic Phenomena.** DR. THOMSON J. HUDSON. 6/-.
- Scientific Demonstration of the Future Life.** DR. THOMSON J. HUDSON. 6/-.
- Spiritualism: The Open Door to the Unseen Universe.** J. ROBERTSON. 5/4.
- Man's Survival after Death.** REV. C. L. TWEEDALE. 6/-.
- Psychic Philosophy.** V. C. DESERTIS. 3/10.
- After Death, What?** PROF. LOMBEROSO. 10/6.
- The Survival of Man.** SIR OLIVER LODGE. 5/4.
- Life and Power from Within.** W. J. COLVILLE. 2/10.
- Photographing the Invisible.** JAMES COATES. 5/4.
- Human Magnetism.** JAMES COATES, Ph.D., F.A.S. 5/4.
- Glimpses of the Next State.** VICE-ADMIRAL W. USBORNE MOORE. 7/10.
- Spiritual Science Here and Hereafter.** SIR WM. EARNSHAW COOPER, C.I.E. 3/10.
- New Evidences in Psychical Research.** J. ARTHUR HILL. With Introduction by SIR OLIVER LODGE, F.R.S. 3/10.
- A Little Pilgrim in the Unseen.** MRS. OLIPHANT. 1/3.
- Man and the Spirit-World.** REV. ARTHUR CHAMBERS. 3/10.
- Our Life After Death.** REV. ARTHUR CHAMBERS. 3/10.
- Objections to Spiritualism Answered.** H. A. DALLAS. 1/1½.
- Reminiscences and Startling Spiritual Manifestations.** A. SMEDLEY. 1/2.
- Life and Experiences of E. Dawson Rogers.** 6d.
- Religion and Modern Psychology.** J. ARTHUR HILL. 3/10.
- Mediumistic and Psychical Experiences of E. A. Tietkens.** 7/6.
- After Death, or Letters from Julia.** Through W. T. STEAD. 2/10.
- Spiritualism in the Bible.** E. W. WALLIS. 1/9.
- Psychical Research.** PROFESSOR W. F. BARRETT, F.R.S. 1/2½.
- Course of Practical Psychic Instruction.** 5/5.
- Yoga, or Transformation.** W. J. FLAGG. 6/5.
- The World of Dreams.** HAVELOCK ELLIS. 7/10.
- The Haunted Homes of Great Britain.** J. H. INGRAM. 4/4.
- Human Aura and Significance of Colour.** W. J. COLVILLE. 1/2.
- Ancient Mysteries and Modern Revelations.** W. J. COLVILLE. 3/10.
- Thoughts are Things.** Essays. PRENTICE MULFORD. 1/2.
- Thought Forces.** Essays by PRENTICE MULFORD. 1/2.
- Occult Science in India and among the Ancients.** LOUIS JACOLLIOT. 6/5.
- Manual of Occultism.** 'SEPHARIAL.' 6/4.
- Man and the Universe.** SIR OLIVER LODGE, F.R.S. 1/2.
- Man's Place in the Universe.** By ALFRED RUSSEL WALLACE, O.M., F.R.S., LL.D., &c. 1/2½.
- Thought Lectures.** FATHER STEPHANO. 1/2.
- The Ministry of the Unseen.** L. V. H. WITLEY. 1/2.
- The Life which is Life Indeed, Here and Hereafter.** L. V. H. WITLEY. 1/2.
- Love from Beyond the Veil.** L. V. H. WITLEY. 2/10.
- Elementary Text-Book of Mental Therapeutics.** W. J. COLVILLE. 1/1½.
- Do the Dead Depart?** E. KATHARINE BATES. 1/4.

Most of the above books are handsomely bound in cloth bindings, and are most suitable for gifts. They are a few of the most popular books on psychical subjects.

POST FREE AT PRICES QUOTED.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE W.C.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,792.—VOL. XXXV. [Registered as] SATURDAY, MAY 15, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

STEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,

MR. PERCY R. STREET,

Trance Address.

May 23rd—Mr. A. V. Peters, Clairvoyance.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

SUNDAY, MAY 16TH.

Morning, 11 o'clock ... Mrs. FAIRCLOUGH SMITH.
Inspirational Address.

Evening, 7 o'clock ... Mrs. FAIRCLOUGH SMITH.
Trance Address.

THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

SUNDAY, MAY 16TH.

At 11 and 7 ... MR. HORACE LEAF.

WEDNESDAY, MAY 19TH, AT 7.30 P.M.

MRS. MILES ORD.

THE PROPHECIES OF PARACELSUS.

MAGIC FIGURES AND PROGNOSTICATIONS

Made by THEOPHRASTUS PARACELSUS about
Four Hundred Years Ago.

Translated with Introduction and Annotations by J. K.
Cloth, 128 pages, 2/9 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

NERVE CONTROL

**The Cure of Nervousness and Stage
Fright.**

BY H. ERNEST HUNT.

SOME CHAPTERS—Suggestion as the Cause, and Cure of Nervous-
ness—Creative Thought—Platform Work—Singers and Performers—
Speakers and Preachers—Health—Tuning Up, &c.

128 pages, 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SPIRIT TEACHINGS

Through the Mediumship of William
Stanton Moses (M.A., Oxon.),

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER,
And Two Full-page Portraits.

SEVENTH EDITION.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo.,
price 3s. 6d. net, or post free, 3s. 10d.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.

At the Rooms of the LONDON SPIRITUALIST ALLIANCE,
110, St. Martin's-lane, London, W.C.

MR. ALFRED VOUT PETERS

Begs to announce that he will give

Clairvoyant Descriptions

ON

MONDAY, MAY 17th } At 8 o'clock in the Evening.

WEDNESDAY " 19th }

FRIDAY " 21st } Admission, 1s. each person.

No admission after 8 o'clock.

Mr. Peters is personally holding these special circles to meet the
demand for psychic evidences chiefly in connection with those who
have been recently bereaved by the war.

THE ENIGMA OF DEATH: A SOLUTION!

Will be presented for discussion by

J. J. MORSE (EDITOR OF "THE TWO WORLDS"),

At the Morning Session of the 14th Annual Convention
of the Union of London Spiritualists, to be held on

THURSDAY, MAY 20th,

At 11 o'clock, at

South Place Institute, Finsbury, E.C.

(Near Moorgate Street Station.)

Vocalist - - MADAME A. DE BEAUREPAIRE.

At 3 p.m.

CLAIRVOYANCE

By MRS. MARY DAVIES and MR. PERCY O. SCHOLEY.
Violin - - Miss Clarice Perry.

7 p.m.

MASS MEETING

Chairman: MR. GEORGE TAYLER-GWINN (President S.N.U. & U.L.S.)
Speakers: Miss Felicia R. Scatterd, Mr. J. J. Morse,
Mr. W. H. Evans.

Vocalist: MISS EDITH BOLTON. Violin: MISS CLARICE PERRY.
Organist: Mr. C. W. TURNER.

ADMISSION FREE.

Collections to defray expenses.

NEW EDITION.

TWO BOOKS COMPLETE IN ONE VOLUME:

SPIRIT IDENTITY

AND

HIGHER ASPECTS OF SPIRITUALISM.

By WM. STANTON MOSES ('M.A., OXON.').

SPIRIT IDENTITY:

An argument for the reality of the return of departed human spirits,
illustrated by many narratives from personal experience; together
with a discussion of some of the difficulties that beset the inquirer.
Contains strong evidence that some of the Spirits who communicate
through mediumship are the departed individuals they say they are.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism;
and a Comparison of the present Epoch with its Spiritual Interventions
with the Age immediately preceding the Birth of Christ.

The TWO BOOKS—'Spirit Identity' and 'Higher Aspects
of Spiritualism'—now issued in one volume: Handsomely
bound in cloth gilt, 224 pp., demy 8vo., price 3s. 6d. net,
or post free, 3s. 10d.

LONDON SPIRITUALIST ALLIANCE, LTD.,
110, ST. MARTIN'S LANE, LONDON, W.C.

NOW READY.

Unexpected Tidings of the War and of the Future.

With Introduction by Rachel J. Fox, Author of "Rays of the Dawn," &c., and Preface by the Countess of Portsmouth.

This little book contains much that is of a cheering and inspiring nature, and gives ground for deep thought. It should find its way to the front.

12 post free, 1 dozen copies, 12 6. Orders can be booked now.
KEGAN PAUL, TRENCH, TRUBNER & CO., Broadway House,
68, Carter-lane, London, E.C.**Books by Dr. Fernie.****HERBAL SIMPLES: Approved for Modern Uses of Cure.**

By W. T. FERNIE, M.D.

Third Edition, Revised and Enlarged by some additions from "Meals Medicinal," a remarkable book. The Press reviewers gave it unstinted praise.

Cloth, 596 pages, 6/10 nett post free.

PRECIOUS STONES: For Curative Wear, and other Remedial Uses; Likewise the Nobler Metals.

A great deal of curious research, to vindicate on sound and even scientific grounds the confidence reposed by our forefathers in precious stones for remedial uses.—"The Times."

Cloth, 6/4 nett post free.

HEALTH TO DATE: The Modern Doctor, with Newer Methods of Cure.

A lucid survey of the progress of modern medicine.—"British Medical Journal."

Cloth, 4/10 nett, post free.

OUR OUTSIDES: and What They Betoken.

This veteran author, who during the last quarter of a century has published a number of volumes dealing with our internal economies and their welfare, here discusses in his chatty and entertaining manner our external characteristics and their significance.

Cloth, 4/10 nett post free.

All to order only from—

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

LETTERS FROM A LIVING DEAD MAN.Written Down by ELSA BARKER.
(By Automatic Writing.)

The alleged Communicant occupied in life a high position in the legal profession, and his attitude towards all questions in relation to the other world was of the broadest kind. He enters it, according to his own account, in the spirit of an explorer, seeking new fields of knowledge, and his report of his experiences is as refreshingly broadminded as it is original and free from bias. The authoress observes that the effect of the letters has been to remove entirely any fear of death which she may have ever had.

Cloth, 509 pages, 5/10 net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

(For Ladies Only.)

Admission 1/-, including Tea.

Note Change of Address—

30, York Street, Baker Street, W.

SHADOWS CAST BEFORE.

Prophecies and Presentiments.

By CLAUD FIELD.

HISTORICAL AND NOTED CASES.

223 pages. 1s. 3d. nett post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.

"First Steps to Spirit Interchange." By

James McKenzie. 24 pages. Price 3d. post free. May be obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

The best Health Resort in the United King-

dom, and the finest scenery at "Elmwood," Spa, Ballinacorney, Co. Down, Ireland. Terms, 25s. 6d. to £2 2s., inclusive—Manager.

Board-Residence and Visitors to London

received by Madame Duvergé, 3, Taverton-street, Endsleigh-gardens, London, N.W., on moderate terms; French or English spoken.

The

**Pentecostal .
Spirit Return
Movement .***The Gospel of the Kingdom of God, Salvation,
Healing and Holy Living.***"SPIRITUAL COUNSELS"**

ARE HELD AT

172a, ROMFORD ROAD, FOREST GATE, E.

Sunday Morning, 11 a.m.—

Spiritual Counsel, for the Teaching of "Divine Healing."

Sunday Afternoons, 3 p.m.—

Spiritual Counsel, for the Teaching of "Spiritual Gifts."

Sunday Evenings, 6.30 p.m.—

Spiritual Counsel, for the Teaching of "Salvation," or the Laws that Govern Spirit Life.

Also Wednesday for the Teaching of Spiritual Gifts.

Those who desire deeper Spiritual Teaching should make an effort to attend these "Spiritual Counsels," for the teaching thus given has been received, and will be received, from the "Master Reformers" of the ages, who have directed the Founder and Leader thus to found "THE PENTECOSTAL SPIRIT RETURN MOVEMENT," for the set time has now come for "SPIRITUAL REFORM"; those interested—that is, those who desire to know Eternal Truth, we repeat, to know, not Belief only, but to know their Father, whom men call God, or Almighty God—YOU should attend.

We give the following subjects as a few that perplex the minds of many men. These will be dealt with, and teaching given from time to time upon the same.

Who is God the Father?
 What is the Brotherhood of Man?
 Why we came into this Life.
 Is England Heathen?
 What God is worshipped?
 Who was Jesus of Nazareth?
 What God did Jesus of Nazareth come to teach?
 Why did He come and who sent Him, and what was His Mission?
 What is Man?
 Who are the Blind Leaders of the Blind?
 Where are the Angels; are they buried, if so, where?
 What is, and how to learn the Angel language.
 What is the Bible, how to read it, and is "ALL" Truth?
 How and Why the English Bible does not agree with itself.
 What are Prophets, and how they attain to that office.
 Heaven and Hell, who makes them, and how made.
 Where and what is the Spirit World, or Heaven?
 What are the laws that govern Spirit Life, or Heaven?
 Is every man and woman a child of God the Father, and how man may know?
 How and why man must repent, or working out your own Salvation a Divine Law.
 Do the Churches teach the Truth, and what is Truth?
 How to live whilst in the body of flesh and blood.
 How treasures are laid up in Heaven.
 Who is the God of War?
 Where is Heaven's door, and how to knock, and who are the porters that open?

JUNIOR SPIRITUAL COUNSELS are held in the Dining Hall, Sunday Afternoons at 3 p.m. Company Counsels will be held for the teaching of Boys and Girls the mind and will of their Father, whom men call God, and the laws of Spirit Life.

Friends coming from a distance may stay for the day; their own Luncheon can be taken in the Dining Hall provided. Tea, Coffee, and Milk will be served at 1d. per cup and glass. A plain Tea also will be provided for those attending Counsels at 4d. per head in the Dining Hall. Children under 14 3d., 2nd Child 2d.

All communications to be addressed—

GENERAL OVERSEER,**Of the Pentecostal Spirit-Return Movement,**

172a, ROMFORD ROAD, FOREST GATE, LONDON, E.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,792.—VOL. XXXV.

[Registered as]

SATURDAY, MAY 15, 1915.

[a Newspaper]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	229	Precious Stones: Their Thera-	
A Generation Ago	230	peutic Value. Address by Mr.	
"Two Worlds are Ours"	230	Percy R. Street	235
The Lesson of Spring	231	Thought Photography	236
Mr. D. Wilson's "Radiograms"	232	Where are our Dead Soldiers? ..	236
The Substance of the Spirit Realm	232	Originality and Inspiration	237
St. George and the Phantom	232	Strange Tales of London Churches ..	238
Army	233	Good and Evil	238
Hypnotism in Animals and Man	233	Sidelights	238
The Ascending Path	234	"A Supra-mundane Experience" ..	239

NOTES BY THE WAY.

We give in another column some of the statements which have reached us regarding the alleged manifestations at Mons. It has already been noted that these in a few cases have an odd resemblance to the story in the "Evening News" by Mr. Arthur Machen—a story which he declares to have been purely a piece of imagination. Still the testimony is curiously persistent. It is not as though such manifestations were a new thing. Similar stories are told in connection with battles all through the ages. Roman history has at least one reference to strange visions seen by the soldiers—we think especially of the phenomena recorded in connection with the Roman conquest of Dacia. The clan warfare of the Scottish Highlanders teems with such legends. They are too numerous, and in some instances too consistent with the findings of psychic science to day, to be dismissed as the products of heated imaginations. Doubtless the conditions of a battlefield are sometimes favourable to psychic phenomena. It is said that death in circumstances of great mental stress results, in some cases, in the emission from the dying person of a subtle magnetic fluid which remains in the locality and affords the spirit a means of close contact with earth conditions. Hauntings are thus explained, and in such cases we may get phenomena without the presence of a medium. There is a suggestive explanation here of some of the battlefield phenomena, quite apart from the strong thought and the direction of the mind to the unseen world, which are also favourable to such phenomena.

Mr. Wilson's experiments with the New Wave Detector present us with another aspect of this question of conditions favourable to spirit manifestation without the actual presence of a psychic. There is a case (probably more than one) in the annals of psychic photography, in which a photograph taken of the favourite chair of a certain peer after his decease disclosed a shadowy but well-defined picture of the man himself. (We were shown the photograph at the time, and the name of the deceased peer was given, but not for publication.) Here is a distinct suggestion of an influence, or rather an effluence, which "hangs about" a place much occupied by a person. No doubt in some cases it forms a link with external conditions sufficiently powerful to provide a means for manifestations of personality after the physical form has been relinquished, or at least of some simulacrum of departed form, as in the case of the photograph mentioned. Certain places or objects may be highly charged with this "psychoplasm," and provide an explanation for the occurrence of phenomena without the presence of a medium. But

clearly the medium must have been involved in the matter in the first instance.

* * *

In the Toronto "Sunday World" for the 4th and 11th ult., Mr. Albert E. Stafford, in his weekly causerie, notes the transition on March 23rd of a well-known Toronto Spiritualist, Mr. William Hague Evans. Mr. Evans (who we understand has been a correspondent of this journal, though he is not to be confounded with our esteemed contributor, Mr. W. H. Evans, of Merthyr Tydfil—happily still with us), was born in Scarborough, Yorks, in 1843, his grandfather being the Rev. W. Hague, founder of the Baptist Church in that town. He went to Canada in 1857, and for many years carried on a book and stationery business in Toronto, making a speciality of metaphysical and occult literature. He first came into direct contact with Spiritualism in 1871 and proceeded to investigate the subject in a circle consisting of friends, without the presence of a professional medium, the result giving him the assurance of a continued life beyond physical death. Of late years he took up the study of Theosophy and became connected with the local Theosophical Society. Mr. Evans was an ardent total abstainer, favouring the entire abolition of the liquor traffic, a firm advocate of the political enfranchisement of women, and heartily in sympathy with all worthy efforts for the bettering of the social conditions of the community.

* * *

A certain eccentric French artist has painted pictures of New Testament incidents in which, while the Master is shown in the dress of his time and country, the disciples are represented attired in modern European garb. Whatever the artist's aim, we should imagine that the effect on the spectator is not so much to help him to conceive of Jesus as living among us to-day as to create a sense of incongruity and, therefore, of unreality. Some such impression is produced on our mind by a little book entitled "Glimpses of the Beautiful Shepherd," by Olive Hope (Elliot Stock, 1s.). We are unable, in spite of the writer's undoubted descriptive power, to visualise scenes in which Jesus as an Eastern shepherd is pictured in modern setting—bearing away in his arms the dead form of a poor child, lost on a hillside (the old confusion of the casket with the immortal spirit!), or seen by two sailors—or fishermen—(who talk English country dialect, but whose names happen, with allusive significance, to be Peter and John) going off in Peter's boat to rescue a lamb, which he afterwards gives into Peter's charge with the commission "Feed this for me." No charm of style can make all this seem to us other than essentially unreal, and as a consequence much that might otherwise appeal as sweet and touching tastes rather sickly to our palate. Of course this feeling may be due to some lack of appreciation of religious mysticism, and Miss Hope may find many readers who will not agree with our comments. At least we can appreciate her "After War" vision of a world at peace. This is truly beautiful, and we trust it will yet be realised.

Weather-predicting is an attractive subject, but in the end the Clerk of the Weather generally contrives to outwit the would-be prophet. Undeterred by the failures of his predecessors, Mr. Edward M. Darken, in "The Weather"—a little pamphlet that has found its way to our table from the other side of the globe—puts forward an ingenious but complicated system of weather forecasting, based on the numerical and electrical relationships and motions of the solar system. Some of these relationships are very curious, and their connection with the average annual rainfall in various places is clearly indicated in the tables that the author has compiled. It is remarkable, too, how often the figure 13 appears as a factor in many of the cycles and final results. Weather "inversion" is another peculiarity—drought in one hemisphere being accompanied by wet and miserable conditions in the other according as the planets are on this or that side of the equator. Mr. Darken claims that his system enables him to predict with ease the weather months or even years in advance. We congratulate him; but at the same time we wish he had been a little more explicit as to his methods, and had given us a forecast or two for the coming summer. The pamphlet may be obtained of Messrs. Lankshears, Limited, 354, Lambton Quay, Wellington, New Zealand. The price is not stated.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 16TH, 1885.)

The Vicar of Yeovil presided at a lecture at Malvern, the other night, on the Approach of the Millennium, heralded by Spiritualistic phenomena, which is the revival of necromancy. Mr. Wale, the lecturer, admitted that he had never attended a Spiritualistic séance, but he had read about them, and had no doubt that "communication with departed friends was an established fact." Thus we have one class of the opponents of Spiritualism insisting upon the genuineness of its phenomena as proof of its diabolism, and another class equally insisting that they are mere fraudulent tricks, too silly to deceive any sensible person. The best thing for any sensible man, who wants to know the truth, to do, is to find some genuine medium and make his own observations. If a man cannot credit such investigators, as Crookes, Wallace and Zöllner, three first-class scientists, nor believe his own senses, he may as well give it up as a bad job. What such a man believes or disbelieves is a matter of no consequence whatever.

When a man has made up his mind to believe or not to believe, and shuts his eyes, stops his ears, holds his nose, and refuses to examine anything, why disturb his serenity? If he enjoys his ignorance, why trouble to give him knowledge? Possibly the Egyptians were wise in keeping what they thought best worth knowing as sacred mysteries. It is not our modern fashion. We hold that nothing useful to man should be kept secret. We want the real facts of life, and we want no illusions.

—From Editorial Notes.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

MR. A. VOUT PETERS' three meetings for Clairvoyance held at the Rooms of the Alliance on Friday, April 30th, and Monday and Friday, May 3rd and 7th, were highly successful—especially the last of the three, when the conditions were described to us as being especially good, and the evidential value of the demonstrations as unusually fine.

You should be patient, for by impatience you tax the patience of others. And believe the best, for you claim forbearance and charity from others. You should decline to acknowledge, even to yourself, that you have enemies. Two persons at least are necessary to a quarrel, and you cannot have enemies if you think kindly and lovingly of all men.—SENEX.

"TWO WORLDS ARE OURS."

BY CHARLES E. BENHAM.

Perhaps the most plausible of all the objections to Spiritualism is that which a great number of highly-intelligent people entertain, to the effect that while we are in this material world it is best that we should devote our attention to it. It will be time to occupy ourselves with the spiritual world, they say, when we get there—if we ever do. The weak part of this argument is that it is based upon a premise which begs the whole question. Are we specially in this material world? Our bodies are, no doubt, but we, ourselves, are we not in both worlds? The whole basis of Spiritualism is that man is a spiritual being, now and here. If so, he is in the spiritual world, and the argument summarised above amounts to no more than a mere denial that man is a spiritual being. Once allow that, and not only is Spiritualism a vain quest, but religion, faith, prayer, hope, even love, all of which are spiritual, are swept away with it. That is, perhaps, going further than the objectors referred to above intended; but they must see on reflection that it is the inevitable consequence of their premise, which amounts to no more than a dogmatic assertion that our bodies are our whole selves and that matter is alone existent.

MAN IS IN BOTH WORLDS.

If, on the other hand, we accept the abundantly demonstrated principle that man is a spiritual being, the contention that he lives in the material world falls to the ground as an incomplete statement. He lives in both worlds, and as a consequence of that fact it becomes reasonable to urge that if he is to live normally and sanely he must devote his attention to each, and not to either of them exclusively. Any disposition to neglect the faculties that place him *en rapport* with either his material or his spiritual surroundings must result in atrophy of one or other side of his dual nature. Worldliness produces atrophy of the spiritual faculties. "Other-worldliness"—which, however, is much rarer—tends to bring about atrophy of the natural faculties. Health is maintained by the cultivation of both sides of our dual nature, and the man who could consciously realise equally his material and his spiritual surroundings would be in an ideal condition of normal human nature.

IDEAL EQUILIBRIUM.

Such perfect equilibrium is very rare. In ninety-nine cases out of a hundred it is overbalanced by an overwhelming preponderance in favour of material concepts. For whatever reason, the fact remains that civilisation has tended to bias mankind in an overpowering way towards an exaggerated regard for things material and a neglect to realise the substantiality of spirit. The struggle for material existence, the cares of life, the needs and sufferings of our bodily organism have all accented the material aspect so intensely that we are hereditarily endowed with materialistic bias. We look upon our individual being as a circle which at most only just touches the spiritual world, whereas it is in reality a circle which only just touches the material. Of that contact point we are supremely conscious. It represents the chief reality with most of us. Of the rest of the circle of our being, we are not for the most part conscious at all. It is subliminal, unseen by our senses, and seems almost negligible, yet it is really much the greater part of us and the source and origin of practically all our activities.

It may seem a strong term to speak of this blindness to the proportions of our dual nature as a form of insanity, and it is far too universal to be reckoned as such; yet that blindness is due to a want of mental balance, and it is only unrecognised as an intellectual aberration because it is so common.

As a matter of fact, perfect equilibrium must involve the due development of our perceptive faculties towards both the spiritual and the material; and, as has been pointed out, we are by hereditary instinct so universally biased towards the material side that spiritual perceptions have long been comparatively atrophied, and the disease is so universal that we fail to recognise our condition as abnormal.

But it is otherwise when, as in rare cases, the balance is upset in the other direction—when a person fails to estimate

rightly his natural surroundings and exaggerates his inner perceptions. Then we readily recognise the want of equilibrium, and readily concede a want of balance varying from mere crankiness to actual hallucination. "That way madness lies," but it also lies in the opposite direction, too, even if it is then disguised with the title of "Kultur." Neither he who sees only the material nor he who sees only the spiritual is mentally balanced for this stage of existence, in which we are in both the spiritual and natural sphere at the same time. The ideal is between these extremes, but such is our bias toward the material that we may most of us safely strive after and even strain towards more attention to the spiritual without the least fear of overbalancing the other way.

The ideal equilibrium is a state which will not, perhaps, be attained racially for many generations, yet it is the state which we should individually place before ourselves as our mark or goal. It will surely be that of the superman, when he is at last evolved, for at the present unquestionably mankind is still in the making. It may not be unreasonable to conjecture that when that perfected equilibrium is brought about by the renaissance of long-neglected spiritual perceptions which never ought to have been allowed to fall into decay, not only will wars cease, but the spiritual world and the presence of those who have entirely passed over to it will be as clear to human perception as the material. Tradition tells of such a communion in a Golden Age long past, and certainly among the more primitive races there is much more real consciousness of the spirit world and its denizens than among the so-called civilised nations. Tradition also predicts that the Golden Age will some day return.

SPIRITUALISM AND THE CHURCHES.

But for the Churches our drift towards materialism would have been still more rapid, and would by this time have been almost irretrievable. They have exercised a wonderfully restraining power in averting the disastrous consequences of a complete denial of the fundamental truth that man is a spiritual being. Prayer and worship have saved the equilibrium from being completely destroyed. Doctrines and creeds, whatever their shortcomings, have at least kept alive our sense of the reality of the spiritual.

As for Spiritualism, it is obviously its chief aim and mission to stem the devastating current that has swept away our realisation of what we have for so many ages had to call the "unseen." But the curious thing is that the Churches, for the most part, have looked askance at Spiritualism. With a few notable exceptions, theologians view with horror any attempt to investigate the things that are not seen, though they teach that these are the eternal things and all the rest are but temporal. While they preach that immortality was brought to light by Christ through the Gospel, they class any attempt to explore it as being the work of the devil through his emissary mediums. It is all very inconsistent, but while this strange misunderstanding lasts it is evident that orthodoxy is not going to help forward the cause of Spiritualism or even to countenance it. When the Churches come to realise that Spiritualism is their strongest ally in the combat against unbelief it may be different, but until then it is not to them that the Spiritualist can look for encouragement.

DEVELOPING THE SPIRITUAL PERCEPTION.

Meanwhile, he can at least ignore this unreasonable antagonism and simply go on developing as far as possible those neglected faculties which bring us *en rapport* with our spiritual surroundings, and counteracting as far as possible that hereditary tendency to materialism which has so obsessed modern modes of thought, seeking what clues he may from the experiences and the writings of others who have endeavoured to follow the same path before him. If a person is fortunate enough to find that some ancestral gift of psychometry, clairvoyance, mediumship, or other psychic power has come down to him unobliterated by the intermediate grosser tendencies of less remote progenitors, a clue is ready to hand, and he will not be in doubt as to the way. Those who, with the majority, are destitute of any lingering survival of such gifts must take what steps they can to develop powers for themselves, in which they will, no doubt, be helped by the literature of Spiritualism, though it

must be admitted that there has been a sad lack of co-ordination in this work, which has been elaborated in rather a piecemeal and haphazard fashion, and for the most part by people who have taken little trouble to study principles or even to master what others have already done, but have merely relied for their authoritative on the fact that they possess some experience of phenomena or it may be some small psychic gift of their own, which they can in no way communicate to others.

But of this anyone may rest assured, that the more we seek to cultivate the spiritual faculties by contemplating the subject the more will the reality of the spiritual world become apparent. Moreover, as we know that the more quiescent our spiritual perceptions the keener become our materialistic faculties, we may not unreasonably infer that the converse is also true, and that if we can acquire the power of restraining the engrossing impressiveness of outward things we shall gain insight into the things of inner vision. Both our spiritual surroundings and our material surroundings are constantly radiating impressions upon our dual sensorium. We perceive whichever of the two makes the stronger impression; the weaker impression (generally that of our spiritual surroundings) is imperceptible, as the light of a candle is invisible in sunshine, though its radiations are there just as much as in a darkened room. This is, perhaps, the meaning of the mystical precept, "The eye cannot see till it has lost the power of seeing"—that is, what we commonly regard as sight must be made to impress us less absorbingly in order that the true sight may impress us more.

Beyond this very general clue towards the method of cultivating the spiritual senses, it is, perhaps, not possible to offer much detailed suggestion suitable for all cases. We all differ so much from one another, and the problem is essentially an individual one. The guidance required must come from within and not from without, for what comes to us from within is always adapted to our idiosyncrasy of personality. What outer guidance can be given is, perhaps, that which the Churches, notwithstanding their opposition to Spiritualism, can supply, but, even so, it must come to us also inwardly before it can be assimilated. What we see by instruction is at best but a picture; what we see by the "inner light" is the thing itself. The picture may guide us to find and recognise the reality, but it cannot of itself reveal it.

THE LESSON OF SPRING.

Is the mortality or the immortality of Nature the more wonderful? Every season the ranks of the vegetable population of our planet are smitten by death; there seems no hope for their restoration. There is no sound, no movement, to show that life is still throbbing; yet, with the first kisses of the new-born year, the necropolis changes into a scene of nimble and beautiful growth, and we see that it was not destruction that was effected by the cold touch of winter—that nothing had really perished, but that it was life that had retired awhile to gather itself up for a new effort—simulating death—and which now bursts forth again in all the old exuberance and sprightly sweetness. What looks like death in Nature is never anything more than the highest and essential part of its life, pausing awhile that it may start anew. The forms in which it is clothed are cast away, but the life never gives way for a single instant. And this is the grand lesson to be learned from the consideration of seeds and their wonderful vitality. Every particular seed contains within itself the life of the plant, just as one's own true life resides in the spiritual body. Our leaves and blossoms drop away with autumn; the white snow descends upon our brows, its flakes tremble in the wind; the colours fade; the force declines; presently the whole of the poor, old, worn-out frame sinks helplessly in the dust, never to rise again; but who or what is dead? Cross the dark river, which in the material world is represented by winter, and then all that is worth having is found safe, and shining in the sweet lineaments of renewed youth!

LEO HARTLEY GRINDON.

THERE is no quite fatal sin, except that of ceasing to try.

MR. DAVID WILSON'S RADIOGRAMS.

With the approach of summer and the lengthening of the days the output of communications through the instrument which Mr. Wilson calls the New Wave Detector has, we understand, fallen off considerably. He has himself explained that it will not operate in the daytime. We imagine, too, that after the severe ordeal entailed by many wakeful nights, his own powers have become diminished.

Fascinating as the experiments are, our time and energies are not equal to the task of carrying out all the suggestions made by correspondents as to methods of investigation. We have many other duties to fulfil, which cannot lightly be set aside, and Mr. Wilson, as the "true begetter" and proprietor of the instrument, must be allowed a voice in the matter. Some of our correspondents and visitors show by their questions and comments that they have not read—or, at any rate, digested—the articles on the subject which have appeared in previous issues of *LIGHT*. In a few instances, too, it is contended that the nature of the substance in the cylinder which forms a feature of the machine should be disclosed. That is the inventor's own affair. Mr. Wilson has certainly shown himself ready and willing to submit to tests, and has been carrying on a series of new experiments on his own account. The presence of a certain bias on his part against psychical interpretations of his apparatus has to be acknowledged; he has made his attitude in this respect sufficiently clear. In the meantime, he appears to be in personal communication with a number of inquirers sufficiently able to arrive at just conclusions concerning his claims, and—in a few cases—sufficiently well-known to advance them, by the support of their names, if they prove to be well-founded.

Some of the messages he has received are addressed to persons who cannot be found, and some of them are of so confidential a nature as to preclude their publication. In two of these—shown to us by the recipients—the statements made are of so intimately private a character as to prove almost embarrassing. In each of these cases the "addressee" testified that the statements made were absolutely correct. One of these persons was an entire stranger to Mr. Wilson; the other knew him slightly—an admittedly weak point in the evidence—but this latter witness contended with some heat that Mr. Wilson must himself in some way have "got at" the information it contained: it could not have come from the person with whose name it was signed, since she was dead! Needless to say, he knew nothing of the subjects dealt with in this journal, and his manner indicated no little bewilderment and disquiet. The message was dramatically human—a singular contrast to the dignified messages from the "Egyptian group," whose attitude shows a complete detachment from those "small personal interests" which are so much to most of us.

Several theories have been put forward, the subliminal consciousness theory amongst them. One careful student of the matter, for instance, finds a psychological element in the messages, but can discern "no sign of any *ab extra* intelligence," *i.e.*, independent personality operating from outside the sphere of physical consciousness. There follows the question of what is to be considered a crucial test.

Mr. Wilson sends us the following messages for translation. Instead of endeavouring to have them translated through the usual channels it is thought preferable to give them here as they were received. Two of them appear to be Arabic; the third is evidently Japanese. Some of our readers may find it interesting to decipher the meaning of the messages, as in the case of the Swedish words in Count Miyatovich's message.

(Reference No. 57.)

YAS . . . L . . . ALUNAKA . . . A . . . ANILRUHI
QULIRRUHU MIN AMRI RABBI WAMA UTITUM . . . L
. . . MINA . . . L . . . ILMI ILLA QUALILA . . . L

(Reference No. 59.)

Alhamdu lillahi rabbi lalameena rrah mani rrahimi maliki
yaum (ee) [? i] ddini iyyaka nabudu wa iyyaka nasta inu ihdina
[? ee in place of second "i."—D. W.] esirata lmustquima sirat
lladheena an amta alaihim ghairi lmaghdhubee alaihim wa la . . .

(Reference No. 60.)

Yamu koto wo en ya . . . S shibaracka shite go shusen
tsukamatsuru . . . Beku soro tani [?].

Replying to the comments in last week's issue, Mr. Wilson writes:—

I note Dr. Crawford's comments, and thank him for his wish to be of assistance. My replies are, *seriatim*, as follows:—

1. I am neither an occultist nor a Spiritualist, and therefore I know little or nothing about "mediumship" and "psychoplasmic fields."

2. This is solely, perhaps, a question of opinion, which doubtless has two sides to it.

3. Dr. Crawford says "under such conditions it would go far to prove that a medium is not essential." These conditions have been reproduced as follows: The machine stationed in a top room, and the telephone carried down two flights of stairs and a long passage to room at bottom of the house by means of a cable one hundred and twenty feet long. Under these conditions Message No. 62 (in Spanish) was obtained.

4. The statement of fact upon which Dr. Crawford bases this comment must in the light of some very recent experiments be no longer regarded as a hard and fast rule. It has been pointed out that while the messages of, say, "Jonquil" are inhibited by a certain degree of light, yet other messages are not affected. Apart from this, the reader may usefully be referred to Mr. Fleming's book on radio-telegraphy.

5. This comment contains some statements with the first of which I am in complete agreement.

6. Dr. Crawford is in error in supposing that I have ever practised mesmerism. I have practised what is called "suggestion," which is not at all the same thing. Modern medical opinions on the subject of suggestion support me completely in this view.

THE SUBSTANCE OF THE SPIRIT REALM.

Among the questions put to Mrs. M. H. Wallis's spirit control at the rooms of the Alliance on Wednesday, the 5th inst., was the following: "What is the nature of the substance of your world? Can it be described as super-physical or hyper-physical?"

"Morambo" replied that if he understood the distinction between the two terms he should say it was both. Psychic emanations which were constantly given off from the earth-realm served in some degree to form the substance of the spirit realm, and these were penetrated and permeated by spirit emanations, and through the blending of the two we had the completed substance. In the same way (he continued) you on earth are contributing the spiritual conditions in building your homes, but you are not working alone: there is a blending of the spirit forces with your own. So the spirit substance that corresponds to your material earth is formed in part from that which is given off on this side of life and in part from that which is directly produced on the spiritual side of life. In the more advanced conditions the need for any lower element emanating from the earth is outgrown. As the spirit-people cannot directly affect the earth conditions, so the earth conditions cannot directly affect them. That is as far as I can state in regard to the substance itself. The presentment of objects on our side is in some aspects similar to your earth presentment. The ground and the clothing of the ground are somewhat similar to that with which you are familiar; though if that presentment were brought into your condition you would not know of its presence and it would produce no effect upon you and be no barrier to you, just as your earth presentment offers no barrier to us. It simply means that we are in different conditions affected by different laws. At the same time there is a wonderful likeness between the two states. Registered in the spiritual body is much of that which is manifested in the earthly body, and the appearance of the spiritual body is, in consequence, wonderfully like that of the physical body. We have little thought of any unreality in regard to the varied manifestations in our world. If we have any thought of unreality it is in regard to the ephemeral conditions of your own existence.

ST. GEORGE AND THE PHANTOM ARMY.

THE STRANGE LEGEND OF MONS.

We continue to receive testimony on the subject of psychic phenomena on the battlefield.

The "Universe," the Roman Catholic organ, in its issue of the 30th ult., gives the following account:—

An extraordinary story, which recalls an incident in the Crusades, reaches the "Universe" from an accredited correspondent, who is, however, precluded from imparting the names of those concerned.

The story is told by a Catholic officer in a letter from the front, and is told with a simplicity which shows the narrator's own conviction of its genuineness.

"A party of about thirty men and an officer was cut off in a trench, when the officer said to his men, 'Look here; we must either stay here and be caught like rats in a trap, or make a sortie against the enemy. We haven't much of a chance, but personally I don't want to be caught here.' The men all agreed with him, and with a yell of 'St. George for England!' they dashed out into the open. The officer tells how, as they ran on, he became aware of a large company of men with bows and arrows going along with them, and even leading them on against the enemy's trenches, and afterwards when he was talking to a German prisoner, the man asked him who was the officer on a great white horse who led them? for although he was such a conspicuous figure, they had none of them been able to hit him. I must also add that the German dead appeared to have no wounds on them. The officer who told the story (adds the writer of the letter) was a friend of ours. He did not see St. George on the white horse, but he saw the archers with his own eyes."

The former appearance of St. George on the battlefield was at a time when the infidel forces were pressing the Christians very closely, and even the reckless valour of Richard Cœur de Lion seemed powerless to restore the fortune of the fight. It is said that at this critical moment St. George appeared mounted on a white horse and led the Christians on to victory.

Previously, it is recorded, St. George appeared to Geoffroi de Bouillon at the siege of Antioch.

In a sermon preached by the Rev. Fielding Ould, vicar of St. Stephen's, St. Albans, he is reported to have said:—

I heard a story last week from three sources, and which I think may be true. A sergeant in our army had frequented a house of the Young Men's Christian Association, and had seen there a picture of St. George slaying the dragon. He had been deeply impressed by it, and when, at the front, he found himself in an advanced and rather isolated trench, he told the story of St. George to his men—St. George, the patron saint of England, whose name the warriors have shouted as their war-cry in the carnage of Cressy, Poitiers and on many another glorious field. When shortly afterwards a sudden charge of the grey-coated Germans in greatly superior numbers threatened the sergeant's trench, he cried, "Remember St. George for England!" to his men as they advanced to meet the foe. A few moments afterwards the enemy hesitated, stopped and finally fled, leaving some prisoners in our hands. One of the latter, who seemed dazed and astonished, demanded to be told who were "the horse-men in armour who led the charge. Surely they could not have been Belgians dressed in such a way!" There are many similar stories of supernatural intervention in the old battles of the world, and I, for one, would hesitate to say that they had no basis of fact. Let us always bear in mind that we are watched and weighed by unseen spectators of the battle of life, among whom we know there is joy when a sinner turns from his evil way; and let us remember also this: that the education and development of an immortal soul is of more value than the clash of worlds—that the loss of the soul of one ragged tramp upon yonder highway is of more account than the shivering into a myriad fragments of the round earth on which, in these early days of our evolution, we creep to and fro.

Mrs. F. H. Fitzgerald Beale, writing from Mountmellick, Queen's County, Ireland, says:—

You mention in LIGHT of the 24th ult. (p. 201) that a strange cloud came down at Mons and hid the Allies from the Germans. I am pleased to be able to tell you it is true. We have among other wounded soldiers home from the war a soldier of the Dublin Fusiliers who was injured at Mons. I told him of the story and asked him whether it was true. He said, "Yes, I saw it myself—a thick black cloud; it quite hid us from the enemy." He and all the other men have told me of the miraculous way the crucifixes were preserved. One soldier said that in a wood there was a mound with a large crucifix on top to mark the burial place of a number of soldiers killed in the former war. The

trees were swept away by shell fire as if they had been cut down with a scythe, but the crucifix stood untouched. This preservation has been so very marked everywhere, he said, that even the Jews in the trenches were asking for crucifixes from Catholic soldiers, and people were embedding them in the walls of their houses. I hear this from every soldier who has returned.

There is so much of poetry in the Mons story that it is not surprising that the occurrence should have been celebrated in verse. The following lines (sent us by a famous preacher) were composed by the widow of a well-known scholar and divine:—

AFTER MONS.

"What fires your eye, O friend? What stays your hand?

You will not eat, nor rest; you will not speak."

"I saw a sight, but may not understand;

My thought still seeks, and ever yet must seek."

"You saw, O friend, the forms, the light, the sheen?

Our foes, their horses, saw; they turned and fled,

As troops of silent angels filed between

Our broken ranks and theirs, and stilled our dread.

"They did not come to spare your life, nor mine,

To save man's pride, to write a nation's name;

But for some secret victory divine.

Of universal love the spirits came."

E. G. C.

HYPNOTISM IN ANIMALS AND MAN.

"Nature" in a recent article deals with the strange phenomenon of hypnosis in animals. It cites the old experiment of holding a hen firmly down on a table and then drawing a chalk line in front of its eyes, with the result that the bird is at once thrown into a condition of catalepsy. Czermak has since proved that the feat can be performed with other birds and without the chalk line, and the veteran entomologist Fabre tells how he and his schoolmates caused a whole flock of turkeys to fall asleep with their heads tucked under their wings. It is further stated that if a cobra while in its threatening attitude be deftly caught behind the head and gently pressed, it will quickly pass into the hypnotic state, becoming stiff, either coiled up or straight, and remaining so for some considerable time. The hypnotic condition can be induced in mammals (dogs, cats, rabbits, guinea-pigs, bats, squirrels, mice), by fastening them to a board and then turning it suddenly upside down. But "in back-boned animals this state of immobility is scarcely known except in artificial conditions, and can scarcely be of much importance to life. It is otherwise when we pass to the analogous 'death-feigning' or catalepsy in certain beetles, water-bugs, stick-insects and spiders. The immobility occurs in natural conditions, and it seems often to save the life. . . . The stick-insect *Dixippus*, which feeds at night, normally assumes its immobile attitude under the stimulus of light, but a mechanical stimulus also serves." In this creature the transition from one state to the other can be effected almost in a moment and the insect can be fixed in any grotesque attitude for hours on end. This cataleptic habit adds to the safety which the protective form and the protective colour also help to secure. Mangold, a careful observer, points out that the characteristics of human hypnosis are that it is a sleep-like state, induced by suggestion; that it involves a controlled power of locomotion and of righting the body, a change of muscular tone—from initial increase to somewhat sudden decrease—and a change in sensitiveness which may amount to insensibility to pain, so that while the condition lasts operations may be performed. "Suggestion is a psychically conditioned effect, for which the physiological stimulus seems to be inadequate. Little is known in regard to the hypnosis of the highest animals, like cats and dogs, the amenability of which to human influence is well known, but in ordinary cases it may be concluded, according to Mangold, that animal hypnosis differs from man's in the absence of the suggestion, the rapport and the deeper stages. It may be induced in animals without a cerebrum, which indicates that the psychological factor is unimportant."

THE HUSK FUND.—From a lady who attended one of her séances, Mrs. Susanna Harris has received and handed to us the sum of 10s. 6d., which has been forwarded to Mrs. Duffus, Penniwells, Elstree, who is receiving contributions for this fund, and who acknowledges with thanks the amount mentioned.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 15TH, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

THE ASCENDING PATH.

Just as in politics we meet sometimes with those whose one desire seems to be to bring the rich down to the level of the poor and at other times with people who have exactly the opposite ideal, seeking to bring the poor up to the level of the rich, so in psychics there are those who are for ever trying to materialise the spiritual and others who strive rather to spiritualise the material.

These two opposed Spiritualist aspects are founded upon fundamental differences of conception of the whole problem of the spiritual world and its relations with the material world. In the one case we have minds to whom apparently the material is tacitly regarded as the more real of the two: they would be reluctant to admit as much, perhaps, but that this is their attitude is somewhat palpable when their idea of demonstrating the reality of the spirit is to bring it down to the level of matter.

It is, in short, a sort of Spiritualism which at heart is really materialism, however disguised by occult trappings.

Those, on the other hand, who regard the spiritual as more substantial than the material are instinctively and logically averse to the idea that the reality of the spiritual world is to be demonstrated by bringing it into the sphere of the natural senses. It being a fundamental concept with them that spirit is the real and matter the illusory, they see no advantage in translating substance into shadow with a view to emphasise its substantiality. To their minds spiritual things must be spiritually discerned, and either they are so discerned or they are not seen at all. The moment spirit is so transformed as to be materially discerned it ceases to be spiritual, and thus the very process resorted to for demonstration of the reality of the spiritual world almost threatens to become from this point of view a means of destroying belief in it and bending back faith to limitations of matter and sense.

What seems more to the point is to seek out some means of transforming the illusory appearances of the senses into spiritual concepts the substantiality of which will evidence what actually underlay those appearances, what there was of super-physical reality behind physical phenomena.

So diametrically opposed are these two ideals of Spiritualism that the advocates of each rarely understand each other, for they have not a common plane of thought on which to meet. While it seems desirable that some way should be found whereby these two aspects of the spirit problem should be as far as possible unified, we are constrained to hope that the bridge which will connect

them will be one over which the materialising Spiritualists will be led to the higher platform rather than one which will induce the more spiritually-minded to descend to what we hold to be an altogether lower view.

Nevertheless we are far from decrying the phenomenal aspects of our subject. They have a high evidential value. In the first place, like our "dead selves," they are often enough "stepping stones to higher things." They are, in fact, a means to an end, but not the end itself. They often lead those who had pooh-poohed the whole idea of the reality of spirit life to investigate and satisfy themselves on their own material plane that there is something that demands attention and that cannot be explained without admitting that the "closed box" theory of the universe is not sufficient. How many would never have been led to take an interest at all in spiritual conceptions but for the glamour and fascination that attend phenomenal wonders. Again, phenomena have an even more important value in confirming the faith of those who on less materialistic grounds have already come by more normal means to a belief in immortality and a spiritual world. There is a great difference between demonstration and confirmation. For example, the many wonderful analogies in Nature, particularly in the metamorphoses of insects, of the earth stage and its succession by a future life, do not demonstrate the truth of immortality, for many a profound and devout student of such natural wonders has remained sceptical of any life after death, despite all that he has learned in these beautiful symbols of our passage from this world to the next. But, on the other hand, to the believer in immortality, whether his convictions arise from his acceptance of a revelation or from the principle that spiritual truth shines by its own light, all the abundant foreshadowings in Nature of man's immortality are striking confirmations which tend not only to delight his mind, but also to strengthen his faith. But always the spiritual discernment must precede the confirmation, and whence that discernment is to arise where it does not yet shine may be a hard problem to deal with. We believe, however, that it is no exclusive privilege but an open secret, the clue to which is much more in the attitude of the heart than in the gropings of the unaided intellect. He that doeth the will shall know of the doctrine whether it be true. The pure in heart shall see God. The things that are hidden from the wise—in intellect—are revealed to the children. The pathway to spiritual truth is a "pragmatic" path in the sense in which William James uses that word. Will and intellect are so closely bound together that what we see with our understanding depends upon conduct, life, attitude of soul, all the potentialities that our will weaves into action and so transforms into the selfhood with its particular perceptions and apprehensions. It may be hard for the intellectualist to realise this almost paradoxical truth, yet so it is. The way lies not so much through the mind that sees as the will that acts.

It may be necessary to see something of the way ahead—it is even more necessary to go forward in it. To linger on the lower lands of life in the endeavour to reduce spiritual verities into material facts means merely stagnation and accumulated perplexities. To advance boldly will mean new problems, but these will bring with them the solution of the old ones. The old difficulties will no longer face us—they will be left behind.

MRS. SUSANNA HARRIS.—We learn that Mrs. Harris has been medically advised that she ought not to travel north at the present time. Dr. Abraham Wallace certifies as follows: "I consider that owing to Mrs. Harris's state of health at present she is better in London, and must delay her visit to Scotland and the North of England till summer weather conditions prevail."

PRECIOUS STONES: THEIR THERAPEUTIC VALUE.

By MR. PERCY R. STREET.

The closing lecture of the session was given by Mr. Percy R. Street, before the Members, Associates and friends of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists on Thursday evening, May 6th, his subject being "Precious Stones: Their Therapeutic Value." The chair was occupied by Mr. Henry Withall, acting President.

THE CHAIRMAN in opening the meeting reminded the audience of the fact that Surgeon George L. Ranking, R.N., had been announced to address them that evening on "The War: My Psychic Experiences." Only a fortnight before, however, Surgeon Ranking had been suddenly called away on service at the front. In the emergency, Mr. Street had kindly offered to fill the vacancy on the programme with a lecture on the therapeutic value of precious stones. He (Mr. Withall) gladly accepted the offer, but perhaps he ought to have hesitated a little before doing so, seeing that these were times when we were anxious to economise, and if people once got the idea that precious stones, instead of being mere luxuries, were absolute necessities, the poor husbands would inevitably suffer. (Laughter.) Years ago, when the late Rev. Wm. Stainton Moses was having séances, his controls believed in precious stones, providing a different stone for each of the circle, the stone suited to one not being suited for another. No doubt Mr. Street would give them a great deal of useful information on that aspect of the subject.

MR. STREET commenced his address by remarking that it was his custom in the course of his practice as a healer to make notes on every conceivable subject connected with his work. "I make notes," he said, "of all the cases under my care and put down items connected with the peculiarities of each case, and the remarks I shall make to-night have been mainly culled from these sources. I am, therefore, not encroaching on anyone else's ideas. What I give you will be from my own personal experience. At a time like the present, when we are giving attention to the force-rays and the radio-active forces, it is natural that we should turn our attention to the subject of precious stones, for all gems have a peculiar significance and interest. The evidence I shall put before you is the evidence of modern times—the evidence of the last ten or twelve years."

Referring to the superstitions which surround the subject, Mr. Street alluded to the persons who carried pieces of potato or pieces of coal as a charm against certain disorders. One man he knew wore at his waist a bag containing pieces of sugar as a preventive of diabetes. Such superstitions did not readily die out. In this matter of the therapeutic power of gems, it was necessary to remember that the powers of suggestion and other powers of the mind played a part in the matter: cures were not entirely due to the virtue in the gems themselves. He would make no attempt to dive into the mystical or the occult, by which he meant those far-off realms where some people seemed to leave common sense behind and to adopt doctrines worse than those which they discarded. It was none the less a fact that precious stones did exercise an influence. The influences varied in every case, but they were closely allied to colour therapy. Those who had a thorough grounding in colour therapy would have a fairly accurate idea of the significance of precious stones as healing agents.

Mr. Street then described an experiment with a sensitive who, on being sent into a dark room, was able to locate and identify the nature of some precious stones concealed there, the whereabouts of the stones being unknown to any of those who were immediately concerned. The sensitive had picked out the stones saying, "This is a ruby," "This is a diamond," "This is an emerald," and so forth. Now the strange thing about the experiment was that the sensitive could only identify with difficulty two "reconstructed" stones, while two imitation stones he could not identify at all. Only the real gems had any significance for him. That proved that precious stones emitted an influence which a psychic could detect.

In the past gems were regarded as having both a curative and a mystical significance. In Egypt the healing priests used

gems considerably in medicine in a vaporised or liquefied form. Each of their temples had its special gem, significant not only of the temple, but also of that part of the body which the stone itself was supposed to dominate. The attention of the sufferer was directed to the stone much as the Israelites had to look at the brazen serpent—the power of suggestion was employed. The Patagonians found a special virtue in amber, which they rubbed all over the body to protect them from the shafts of their enemies and to produce a quickly healing effect on wounds. Dealing with the various stones, Mr. Street took first

THE RUBY.

It was the strangest of all the gems. Many stories were told of its healing virtues, and there was no doubt that people who were sensitive and psychical felt its influence to a great degree. There was a strange story of an Indian ruby which was placed in the head of an idol. An adventurous person removed it, and its subsequent history showed that all those who handled it and whose influence was antagonistic to that of the ruby itself met with disasters. At last a Jew acquired it. He was poor and, therefore, presumably did not obtain it by purchase! Afterwards he became rich, a result attributed by his friends to his having sold it. But that was not the case. He still retained it, but as he was of the house of Benjamin, which had an affinity with the ruby, it brought him nothing but good fortune. Learning of its virtues, another Jew acquired it, but he was not a Benjamite, and his influence being antagonistic, he came to a miserable end. Eventually the gem fell into the hands of a British officer whose affinities were of the ruby kind and who consequently enjoyed thenceforward the smiles of fortune.

The ruby had a powerfully stimulating effect on persons of sluggish disposition—it was in its way a specific in cases of disordered liver. But it should never be worn in association with sapphires or emeralds—those stones were antagonistic to the ruby. It was especially helpful to persons who were lacking in courage. Here Mr. Street related, amid laughter, that he had once recommended a gentleman who was very lacking in courage to wear a ruby, with the result that he became so brave that he went straight off and proposed to a lady, a step which he had not had the courage to take before, and the lady graciously accepted him. Taking next

THE DIAMOND,

Mr. Street said it was only highly subtilised carbon. It seemed strange that this stone should have such an ordinary therapeutic value. In cases where persons were suffering from over-eating or over-drinking the diamond was a remedy, its virtue in this respect being clearly due to its carbonaceous nature. It was also useful in cases of degeneration of the spleen when people had overdone themselves psychically. Psychic force was generated in the spleen, which was a kind of battery. The coloured diamonds were not so important. Pink, blue, orange and the less known kinds had not the same therapeutic value, although they were not entirely deficient in it.

THE SAPPHIRE.

This was the most electric of stones. No stone was so valuable as the sapphire and scarcely one so costly. It was valuable as a nerve-tonic. There was no better stone to wear in cases of neuritis. It could be vaporised or liquefied and given in that form, but needless to say ladies did not care for the stone in these forms. In his medical practice, Mr. Street stated he had found that the sapphire, being so electric, was strongly influenced by the condition of the wearer. "I have seen," he said, "a sapphire full of lustre put round the neck of a neurotic, and in a few days it looked no better than a bit of glass—all the fire and colour had passed out of it, and it had taken on the condition of the wearer. In such cases the condition of the patient would improve. The sapphire would be 'vampirised,' yielding up its life and lustre to benefit its wearer. But it must be a real sapphire." "Reconstructed" stones—that is to say, stones made out of the dust and particles of a sapphire, were of no use. Yet only an expert could tell the difference between the two, knowing the faint markings and streaks that showed that a sapphire had been "reconstructed." He had tested this in his professional work, where certain sapphires had

been tried with success in the case of a lady who had a marvellous collection of these stones. But sapphires which had been employed by a friend of this lady failed to do her any good. On having the gems tested Mr. Street found them to be imperfect or reconstructed stones. Now the results in these two cases could not have been effects of suggestion, because the same suggestion would have been as successful in one case as the other, and would have been independent of the quality of the sapphires used.

EMERALD, AQUAMARINE, BERYL AND CAT'S-EYE.

The emerald was not a very favourite stone, and yet it was a stone of great beauty. It had many mystical charms with which he (the lecturer) did not intend to deal, although he might refer to its reputed virtue of driving away evil spirits. The emerald had two humble cousins, the aquamarine and the beryl, which possessed in a lesser degree its therapeutic virtues. It had been said that the virtues of the emerald were too numerous to mention, but for remedial purposes the stone must be of a fair size. Worn on the neck, it had been found useful in cases of jaundice. It was also a cure for idleness, owing to the irritation it caused to the body. Mr. Street here stated that he had found the emerald a valuable remedy in cases of epilepsy, and he recounted the history of a case in which a child who suffered from epileptic fits had been cured by having an emerald suspended from its neck. He could not say that the entire merit of the cure belonged to the emerald, but it was certainly the fact that an hour after beginning to wear the stone the child had a violent fit, the fits thereafter ceasing altogether. The cat's-eye, another member of the emerald family, was, from an occult point of view, exceedingly prized as a bringer of good luck.

(To be continued.)

THOUGHT-PHOTOGRAPHY.

Since the appearance of the article by me on Thought Concentration as the keynote of Clairvoyance (LIGHT of March 20th), my attention has been called to an article in the little paper, "Science Siftings," of March 9th, entitled "Photography of Thoughts," and describing certain successful Japanese thought-pictures produced by Professor T. Fukurai, of the University of Tokio. One of the pictures is of an angry thought. This produced a round disc of light in the middle of the plate encircled by radiations, proving that an angry thought is a veritable brainstorm. But the purpose of this letter is to ask why, if thought-photography be possible, there should not be thought-reflection, *i.e.*, the being able to see another's thought, as in a mirror. The impression of the thought (an intense thought) of some other person upon the brain tissue would surely produce so strong a radiation thereon that its reflection is mirrored before the mind's eye, and especially would this be the case when the brain is sensitive to thought, and thought influences. This reflection is called clairvoyance.

A lady told me the other day that she used to try thought-reading with young friends of hers, and with one especially. When she entered the room she could see on this friend's forehead, just over the eyes, a miniature image of the thing thought upon, were it a tea-pot, a knife, or any other specified thing. This lady is naturally very mediumistic herself. It will not be long, I prophesy, before the taking of thought-pictures becomes the vogue. It is a pity that the thought-pictures of the Kaiser could not have been revealed to the world; then men would have known that when he said: "Peace, Peace," war and its horrors were his secret thoughts! Indeed, these thought-pictures would simply be clairvoyance brought down to an actual fact, *i.e.*, printed, and developed as are sun pictures of to-day. After all, it is only one more step forward, one more secret of the ages revealed, for we must always remember that these great scientific discoveries were known to the Ancients (but only to the sacred few), and used by them to produce superstitious awe and fear in the common people.

AMY STEPHENS.

OF all bad habits despondency is among the least respectable, and there is no one quite so tiresome as the sad-visaged Christian who is oppressed by the wickedness and hopelessness of the world.

WHERE ARE OUR DEAD SOLDIERS?

AN OUTSPOKEN PULPIT UTTERANCE.

In the course of a sermon recently delivered by the Rev. Charles L. Tweedale, Vicar of Weston, near Otley, and published in the "North Star," a local newspaper, he made the following statements:—

Our gallant fellows slain in the war are not dead, but are more alive to-day than ever they were before. Their mortal bodies are dead, true enough, and many are this well-nigh mouldered away, and returned dust to dust. Yet the men live. They are alive in the spiritual body, which is a real and effective body. They are in possession of all their faculties, they do not forget us, they still love us, can speak with us, can touch us, can help us and be helped by us, their state of happiness or unhappiness depending on what their conduct has been while in this mortal life.

Mr. Tweedale regards the resurrection of the flesh, as taught by the churches, as a gross error. He holds the same view of the appearances of Christ after His death as that set forth by Mr. Angus McArthur in his recent lecture before the Alliance, *viz.*, that they were materialisations, and declares that "quickly coming are the days when no well-educated man will be able to believe in the resurrection of the flesh. The facts will not allow him to do so." He concludes:—

The dead are alive, and very near and close to us. The first stages of the Paradise life comprise and include the scenes of earth, as illustrated by Christ's wonderful appearances after death, during the great forty days. There are many stages of the spirit life, and many divisions of the spirit world. There is an evolutionary advancement and progression there, even as here. Spirits advance gradually to the higher stages, but all can return to visit and mingle in the scenes of earth life, as shown by the later appearances of the Christ, continuing nearly to the close of the first century. Earth is a suburb of Heaven.

"This life of mortal breath,
Is but a suburb of the life elysian,
Whose portal we call death."

Death's chiefest surprise, then, for those who are gone, is to find that there is no death, and that they are alive, while one of the bitterest disappointments awaiting them is to realise that, through our neglect of the Communion of Saints, they cannot, (because by such neglect we are blind and deaf to their presence) make their abounding life known to us. Thousands are around their bereaved ones to-day whispering "I am not dead; cannot you see me? cannot you hear me?"

Communication is as possible to-day between us and our dead as it was nigh two thousand years ago between Christ and His apostles.

Only we must obey the laws of spiritual communication, the "natural laws of the spiritual world." We must adopt the right conditions. Do this, and the gulf between the two worlds is bridged.

Sir Oliver Lodge, head of the British Association, stated publicly a few months ago in London that he had conversed with several of his deceased scientific friends, and that they had given him scientific proof of their continued existence. I myself have had similar proof. There are very many others of position and standing who can reiterate the same testimony.

To-day is the day not merely of the conquest of the air, the sounding of the depths of space, and of the mastery of the depths of the sea, but it is also the day of tremendous and far-reaching researches into the spiritual kingdom, the Kingdom of the Heavens.

TRANSITION OF AN OLD WORKER.—By the transition on the 24th ult., in her eighty-second year, of Mrs. Caroline Groom, of Birmingham, Spiritualism in the Midlands loses a pioneer worker and one of its best known public mediums. The interment took place on Sunday, the 2nd inst., at Key Hill Cemetery, Birmingham, when the presence, besides the family of the deceased, of many representatives of the Midland District Union and of the local societies bore testimony to the high esteem in which Mrs. Groom was held. Services at the house and the graveside were conducted by Councillor J. Venables, and touching allusions were also made by Mr. J. J. Morse and Councillor Grant (Coventry). The floral tributes were numerous and beautiful. Memorial services were held on the evening of the same day at Birmingham, Saltley and Walsall.

ORIGINALITY AND INSPIRATION.

BY HORACE LEAF.

To exaggerate the virtues of one's religious belief is a very old and harmful habit. It is, perhaps, too much to expect that it can yet be entirely eliminated, but we are beginning to realise that there is nothing better nor more useful than the exact truth about anything. Religious belief will be the last to feel the full effects of this change of view, because religious belief is of all beliefs the most speculative. Orthodoxy must, for self-preservation, resist it, as the appeal of orthodoxy is to faith and not to reason. But Spiritualism is much more favourably situated; it is fundamentally scientific. Its belief in the survival of death is so exact that it can be proved, not merely by argument, but by demonstration; and whatever information it has concerning the nature and laws of the next world has been obtained from the most reliable source, namely, the citizens of that world.

It must not be pretended that that information is either complete or entirely reliable; there are at present too many impediments in the lines of communication to permit of this. However, certain well-defined, trustworthy facts have been forthcoming. Chief among them is that spirits can influence and inspire human beings, but to what extent we cannot at present determine. It appears to be extensive in some instances. But to assume that everything of importance is due to spirit inspiration is, to say the least, bold. We have no right to deprive anyone of his dues, least of all the human race. Life for the average individual is difficult and disappointing enough without assuring him that everything clever, useful, or good he does belongs not to him, but to some other. I recently heard a speaker from one of our platforms do this with the calmest confidence. With complete unconcern he snatched the palm of genius from such characters as Shakespeare, Dante, Milton, and Raphael, leaving them only the peculiarities of mediumship. They were merely channels through which spirit poets and artists gave expression. Nature provided them with suitable mental instruments, the spirits presented them with thoughts and images, and they gave forth their masterpieces to the world ignorant of their true nature. Even the legends, so instructive and amusing, which frequently underlie some of the best literary and artistic work came not from the imagination of mankind, but from the greater minds of the unseen world.

How any thoughtful person, acquainted with some of the products of genius, can seriously entertain this notion is difficult to conceive. Much that genius has done is valuable only for the beauty or grandeur of its structure. Of what value is Milton's masterpiece "Paradise Lost" from the point of view of truth? It was founded on the current theological views of the time in which it was written. It is scientifically and spiritually wrong, doing justice neither to God nor man. But as an expression of imagination and an illustration of the beauty and power of the English language, it is unsurpassed. Who, for example, can admire more than the language and imagery of the following lines?—

No light, but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes at all; but fiery torture without end
Still urges, and a fiery deluge, fed
With ever burning sulphur unconsumed:
Such place eternal Justice has prepared
For those rebellious.

Surely, in view of what the spirits teach us about the non-existence of hell, no honest denizen of the other world could have inspired those lines! There are, indeed, in all that noble poem, few thoughts that bear the mark of spirit inspiration. Perhaps the best are those lines that assure us:—

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.

With the construction and language of the poem it may be different; some spirit poet or poets, glorying in magnificent language, may have influenced Milton; but we must not forget that he was a master of both English and Latin. That, however,

would make him a desirable instrument for spirit inspiration, although that may have only improved the "tone" of his work. It is reasonable to conclude that since the poem shows so little inspirational thought, it may contain very little spirit inspiration throughout. We must not ruthlessly snatch the crown from the brows of England's greatest epic poet until we know it does not belong to him.

The same applies to all other eminent workers. To assert, as the speaker did, that Dante's "Inferno, Purgatory and Paradise" originated from positive information or visions he had of the spirit spheres, and not from his imagination, is grossly unfair to the exiled Florentine, to Spiritualism, and to truth; whilst it is calculated to fill the public mind with serious alarms concerning the justice of God and the nature of the next world. Dante's hell in many respects quite outdoes the ordinary Christian conception. It is a system of refined and diabolical cruelty, varied to meet different cases, and almost always far from justice. Even young children, and the souls of those who, although they lived virtuously, have not been baptised, are there "desiring without hope." And in the course of his "Inferno" Dante exclaims:—

Sore grief assail'd
My heart at hearing this, for well I knew
Suspended in that Limbo many a soul
Of mighty worth.

He mentions some of the people consigned to the first circle of hell; they include Homer, "the monarch of sublimest song," Seneca, Socrates and Plato! It is unnecessary to particularise the various modes of punishment meted out, frequently for quite venial sins. The victim sometimes suffers with the oppressor, so as to aid in the oppressor's punishment.

Dante, like Milton, was influenced by the theological opinions of his day; that is why he places hell in the centre of the earth, and why he passes, as unquestionably just, teachings which we in our more enlightened times contemptuously dismiss. Dante's poem is considered to be, without comparison, the greatest epic of Christendom, and it is without doubt almost entirely his own production. That spirits may have inspired him to some extent is very probable, but the beliefs expressed are too conspicuously of this earth to be ascribed to spirit influence. His Hell, his Purgatory, and his Paradise all bear plainly the impress of the Church of Rome, and, as if to put doubts at rest, he makes St. Bernard in Paradise point out to him the blessedness of the Virgin Mother.

There are, of course, some examples in both poetry and art which were probably due to spirit inspiration. Those beautiful words Shakespeare makes Lorenzo say to Jessica in "The Merchant of Venice" were due either to a transport of his own spirit or illumination from another.

How sweet the moonlight sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica! Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou beholdest
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

Wordsworth's lines—

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar,

and also Pope's:—

All are but parts of one stupendous whole,
Whose body nature is and God the soul,

belong to the same category. We cannot be certain as to their origin, but they express with such unshaken confidence what could not fall within human experience, nor be proved by any process of reasoning, that we are justified in referring their derivation to a spiritual source. The body of these men's works and the praise and honour worthy of them, may be fairly attributed to the poets themselves.

This should not be regarded as belittling to Spiritualism but as elevating to mankind. If man possesses here such remarkable powers, what must not the future in a better and more remarkable world hold for him! If, however, this conclusion should be wrong, and spirits are the reservoir from which all earthly things flow, we must with regret admit it. But if they are collaborators we welcome them and thank them for their gifts; to those with whom they have worked we offer equal thanks. "Render to every man according to his deed."

STRANGE TALES OF LONDON CHURCHES.

The writer of the Miscellany in the "Universe" of the 30th ult. thus discourses of "strange and eerie happenings in London churches":—

Several famous churches have, quite unknown to their respective congregations, been the scenes of mysterious incidents, the purport of which is beyond human ken. I was dining the other evening with a popular priest at his pretty country presbytery when we talked about the matter, and he told me several instances within his own knowledge of inexplicable bell-rings and of other curious things which seem to preclude explanation by all known laws of cause and effect. Most of the priests who figure in the stories are still alive, and for obvious reasons the tales must be suffered to exist in obscurity for the moment.

Curiously enough a day or two afterwards I came across another such story in the "Catholic Citizen," of Milwaukee, and as it is sufficiently old, the circumstance which commands silence regarding the others does not apply, and I will reproduce it for what it is worth, without standing for the accuracy of its details.

Not far from busy Hammersmith, but removed from its roar in a pleasant tree-lined backwater, stands the graceful Church of Holy Trinity, Brook Green, over which Canon White presided for many years. The late Canon used to tell how he saw a Franciscan friar one day sitting in his study, but when he approached to speak to him the figure rose and disappeared through the wall which divided the presbytery from the church. After having seen the apparition on more than one occasion and heard of it from the other priests, Canon White communicated with the Cardinal, who came to Brook Green to see the ghost, but failed to do so. On his recommendation, however, a solemn Requiem Mass was sung for the repose of the Franciscan friar's soul, and from that day the figure never appeared again.

The story is somewhat similar to another told me by a Midland priest whom I visited some months ago; but in that case the scene was a churchyard. He vouched for the truth of the story.

Another strange story has been given prominence by several American journals, which state that Father D. J. Crimmins, the rector of St. Leo's Church in Chicago, has forwarded his Archbishop particulars of a vision which appeared twice in one week to many people. An altar-boy said a vision of the Christ Child appeared at Benediction and remained throughout the service. On the second occasion twelve children are said to have witnessed the apparition.

LET us rather be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love.—GEORGE ELIOT.

WE tender our heartfelt sympathy with those earnest workers in the cause of Spiritualism, Mr. and Mrs. Percy Scholey, of Croydon, in the loss they have sustained through the calling hence of their beloved second son, Norman Victor Scholey, who was killed in action at Ypres on the 3rd inst. A bombardier in the 123rd Heavy Battery of the Royal Garrison Artillery, he was in Gibraltar when the war broke out, but volunteered for the front. His major wrote of him as "a gallant soldier beloved by the whole of his battery," and his father tells us that "he was a Spiritualist through and through, with a beautiful childlike faith in the ministry of angels." In that ministry he will himself now take part, for we share Mr. Scholey's confidence regarding his son, that "in the life of continued activity into which his bright spirit has passed he will labour to lead the souls of the struggling towards the light."

GOOD AND EVIL.

Then the Jinn raised his arms to heaven and roared with laughter till the vault re-echoed to the thunder of his mighty voice.

"Oh! Haroun al Raschid!" said he, "can you think it is evil for the sheep that wolves make them their prey? Can you think it were good for the sheep if Allah destroyed all wolves?"

"I have spoken," replied the Kaliph.

"Listen, Haroun al Raschid," said the Jinn. "There was a certain country, and many sheep therein. There, also, were the wolves and the sheep were their prey. And the sheep, in fear of the wolves, lived strenuous lives in defence; their muscles tense for strength to defend themselves, their brains alert and keen against the strategy of their enemies. So, under the law of Allah, they grew always stronger and healthier in body, stronger and more acute in brain, till, at last, they were the finest race of all sheep. This was because the wolves that preyed on them were the fiercest of all wolves."

"Listen, Haroun al Raschid. There was another country and many sheep therein. There, also, were the wolves and the sheep were their prey. But a great pestilence was sent over the land—great and merciful is Allah! And the pestilence killed all the wolves even to the last. But the sheep were untouched."

"Then the sheep gave thanks to Allah, for that he had blotted out their enemies. And, fearless, they roamed at will over the country, a country rich in food for them. When their bellies were full they lay down and slept in peace: fear of danger was far from them, they had no need to take thought for protection."

"So, under the law of Allah, as time passed and generation followed generation and still no danger menaced them, they grew fat and useless; their muscles dwindled till fine as the threads of the loom and their brains softened till like to ghee. No evil opposed them to call forth the good in them."

"And then, again, came the great pestilence, and the pestilence fell on the sheep. No power was left in them to resist. All were blotted out."

Again the Jinn raised his arms to heaven and roared with laughter till the vault re-echoed to the thunder of his mighty voice.

"Tell me now, Haroun al Raschid," said he, "where is evil without good? Where is good without evil?"

For a time the Kaliph stood in silence. Then he cried in a loud voice: "Great and merciful is Allah! Inscrutable are his ways!"

GERALD TULLY.

SIDELIGHTS.

Mrs. Wesley Adams' clairvoyant descriptions at the rooms of the Alliance, on the afternoon of Tuesday, the 4th inst., were very successful, and gave great satisfaction to those present.

"From Street to Streeter," was the humorous comment of a member of the L.S.A. after Mr. Percy Street's address on precious stones at Suffolk-street the other evening.

Mr. Charles E. Benham, who has contributed several striking articles to LIGHT, describes in a recent issue of the "English Mechanic and World of Science" an extremely ingenious form of electroscope of his own invention. The construction of the instrument is of the simplest, and well within the powers of the average student or amateur. Its chief feature is a long narrow loop of thick copper wire containing a well-balanced needle made from a piece of florist's wire. The loop is insulated by imbedding the straight end of the wire in a cylinder of sulphur. It is then placed in a cigar-box with the free end projecting outside through a hole in the end of the box. To this free end a metal ball or plate is attached. A sheet of glass covers the top of the box, and a card scale of degrees is inserted below the needle. A charge of electricity given to the metal knob will deflect the needle, and the amount of divergence can be ascertained by means of the cardboard scale. The whole forms a very delicate and sensitive instrument of which the inventor may be justly proud. The full description in the "English Mechanic" is headed "An Improved Electroscope" and it is illustrated by three diagrams.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"A Supra-mundane Experience."

SIR,—Although it may be rather late to comment on the above, as mentioned in your issue of the 17th ult. (p. 184), I would like to add that, if Mrs. Lucy Mallory speaks from a wide experience, even elementary occultism and psychic matters cannot have gone very far in the States, as she says, "We have never seen or heard of anyone who has these experiences, neither do we know how or why they come to us." About every sixth letter I get gives me records of very similar experiences, one of such a nature being forwarded to me only a few days ago through the office of LIGHT.

The experience is caused by what is usually called the ego withdrawing from the physical sheath of the personality, simply for experience or experiment—Mrs. Mallory, according to her described sensation, going out through her physical head. Most people, by the way, go out sideways, as can be seen, provided you are slightly clairvoyant, by studying the reflection of your various auras in a mirror in a dimly lighted room. As the next sheath is the vehicle of desires, a continued desire would render one slightly visible to physical sight, though it is more than likely that both the unfortunate woman who dropped her dishes and the workman in question had temporary flashes of clairvoyance. As to getting physical evidence of being out of the body, I would add that quite recently, when investigating some absurd talk about a certain nation being obsessed by black magicians on the "other side," I came across a very aggravated type of inventive atrocity-monger, whom I put out, and within three or four days a man in Newcastle-on-Tyne wrote me for an explanation of the experience, although I had never seen him physically or had had anything to do with him. I naturally gave him the details of the story and experience, which I will repeat, if any of your readers care for it, in due course.

Mrs. Mallory's "two-minds" statement arises from the fact that, when "out," you can see your physical body, but as it is insensible it cannot see you. In the process of getting back, however, when you mix your astral and mental auras with the etheric sheath or double which surrounds the physical form, you can physically know (generally in a dreamy kind of way) that you are coming back in the body, and owing to the thought-forms which surround our lowest vehicle and the genuine mind, the phenomenon "two minds" may apparently supervene for a few seconds. In one respect I quite agree with the American lady—viz., that it is generally more pleasant to be out of the physical body than in it, but it must be remembered that it is not a necessary experience for us to be always "out," or we would not be right down here "in the mud."—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewince-road, Wimbledon, S.W.

Spirit Manifestations: Their Reality and Value.

SIR,—I have been a student of Spiritualism for more than thirty years. I have read a good many of the books relating to the movement, but having lived much in the country I have never had the opportunity to any extent of investigating the phenomena. I had the desire to find out for myself whether the alleged phenomena were real, as it is one experience to read about such occurrences, and an entirely different experience to witness them.

To satisfy myself on this point I have visited London several times recently, and have attended both public and private séances held by the Rev. Susanna Harris. I regard Mrs. Harris as a woman endowed with remarkable psychic gifts. She is especially, as is known to your readers, a trumpet medium. But the phenomena I witnessed were not limited to trumpet manifestations. Lights appeared of a supernormal character, on one occasion the voice of a bird was heard, the various sitters felt themselves touched by spirit hands, the trumpet was frequently passed among the various sitters, and

We thank the numerous readers, some of them in Scandinavian countries, who have sent us a translation of the words *Sasom heris pa sanningen*, which appeared in the radiogram addressed to Count Miyatovich. Each of the a's in the phrase should, it seems, be surmounted by a special kind of accent which we are unable to reproduce. But that is of no importance in the circumstances. It is pleasing to find so widespread a response to a request for information. We hope that translations of the foreign messages in the present issue will be as readily forthcoming.

Some time ago we referred to a correspondent who was highly indignant with people who refused to "come out into the open," and who were secret and furtive in their doings. Yet this correspondent obstinately refused to give his (or her) name and address. And now we have an unsigned letter, bearing no address, deprecating the cowardice of clergymen who, being convinced of the reality of spirit return, conceal their names. We think that courage, like charity, should begin at home, and there must be a curious lack of the humorous sense in those who, concealing their own identity, are anxious to censure others for doing the same thing!

"A Message of Life and Love" is the title of a small brochure consisting of extracts in poetry and prose charged with the true essence of Spiritualism, which have been selected as a labour of love and printed for free distribution to all who, having through the war or otherwise lost their dear ones, are called upon to suffer in sorrow and silence; the earnest desire of the compiler, being "that some word of hope or comfort will touch a responsive chord in their hearts and afford them some consolation for the heroic sacrifices they have been called upon to endure." Copies can be obtained free of "The Free State League," 73 Deauville-road, Clapham Park, S.W., or at this office. Stamp to cover postage should be enclosed.

Once started, the story of spiritual intervention on behalf of a hard-pressed British force on the battlefield meets us, with slight variations, from all sides. Mr. J. M. Hickson, president of the Society of Emmanuel, in a recent address at the Portman Rooms, W. (reported in the May number of the Society's organ, "The Healer"), quoted the following passage from a letter he had received a few days before: "I feel I must tell you of what I heard by this morning's post from a friend. She tells me the vicar of the town in which she lives had a letter the other day from an officer at the front, telling him that lately his regiment was in very great danger and saw no way of escape, the Germans coming on in masses of cavalry, when suddenly he saw an army of angels between the forces, and the German horses wheeled round and fled, as if they saw something too; and another officer, by no means a religious man, also saw the angels."

A correspondent in Ireland, Mrs. F. H. Fitzgerald Beale, sends us a curious story of personal experience which she prefaces with the statement that she has been advised by a priest to publish it. While in Rome she had an audience with the late Pope, Pius X., and begged his prayers for her parents who were dead. He answered that her plea was granted. On the following day she received a postcard bearing the words, "God bless you, I am in," which she failed to understand, "and to this day the card has never been accounted for." Subsequently she sent a portion of it to a Mrs. V—, a psychic, to psychometrise, and received the reply "The card came from your father who has passed over." Our correspondent says that a relative of hers who was present at the audience with the Pope can confirm the story, and she asks, "Can any of your readers explain how a postcard could come from the other world?" It certainly seems a prosaic and unlikely method of communication. But who shall draw the limits of the possible?

CLAIRVOYANCE BY MR. A. V. PETERS.—As announced on the front page of this issue, Mr. A. V. Peters will give three popular séances on the evenings of Monday, Wednesday and Friday, 17th, 19th, and 21st inst., at 8 o'clock, at the Rooms of the Alliance, 110, St. Martin's-lane. The meetings are unconnected with the programme of the Alliance itself, and the admission fee will be 1s. each person.

the musical box was carried around the room so that one could, by the sounds it produced, follow its movements as it soared towards the ceiling or played around the heads of those who were present. All this was astonishing enough, seeing that, so far as we could judge, the medium was completely entranced.

But far more impressive have been my own private interviews with Mrs. Harris, during which repeated tests have been given as to the identity of spirit friends, leaving no doubt in my own mind whatever that I was speaking with spirit intelligences on the other side who were personally known to me. Such experiences have given me a new stimulus towards spiritual inquiry.

I understand that Mrs. Harris is going to the North in a few weeks. I would advise all friends of Spiritualism in the North to try, if possible, to see her, and more especially any who, like myself, have been familiar with the literature of Spiritualism but who have seen little of the phenomena.

I would wish to add that I do not think the friends of the cause of Spiritualism sufficiently realise the value of mediums. It was through Mr. J. J. Morse in Glasgow, now more than twenty-five years ago, and also through the late Mr. David Duguid that I first became interested in the question. The impression then made upon my mind has never been effaced. That impression has been immensely deepened through my recent experiences with Mrs. Harris. We cannot do too much for our mediums, who literally give their lives for the advancement of the movement, and without whose influence the movement would languish.—Yours, &c.,

London.

STANLEY GORDON.

May 5th, 1915.

The Origin of the Soul.

SIR,—I fear that Mr. Turner's letter does not help us at all in solving the riddle of the origin of the individual soul. I confess that the mysticism of Theosophy brings me cloudiness rather than light, however illuminating it may be to others. I acknowledge my obtuseness in this respect. Will he kindly bear with me and endeavour to put me right in my confusion? First he uses the term soul to "represent man as he really is." What is meant precisely by "soul to represent man"? Well, soul as representing man as a whole and not individual units is said to be "an immortal centre of consciousness." This, in itself, is a difficult idea to grasp. When mankind, as a whole, is referred to as an immortal centre of consciousness, does it mean that the entire mass of man has already been created and that there are no more separate units to be added, or that those who are yet to be born here are already in existence somewhere as a sort of unseparated drop from an ocean of human consciousness? Then Mr. Turner says that from the *relative* standpoint soul, or mankind (not individual man), "commenced its *relatively* separate existence at the dawn of manifestation—or at a period of a universe." (The italics are mine.)

Then before this manifestation took place the "consciousness which uses man was one with the All-Conscious, as it will be again when the manifestation ceases." In the meantime this "consciousness" (a chip off a larger lump) seems to have a temporarily separate existence. Here we seem to have a new kind of trinity, consisting of: First, the All-Conscious; secondly, the Temporarily Separated Consciousness; and thirdly, Man, a relative immortal centre of consciousness. Yet there are not Three Consciousnesses, but One Consciousness. This trinity is as difficult to understand as the trinity of the Athanasian Creed.

But even now we have not come to the *individual* man. Is there no such thing as an individual? Is the belief and sensation that we are separate individuals all an illusion? This illusion must endure for a long time, because even the highly progressed spirit people seem to be no nearer to losing that illusion than we are.

In the last paragraph of his letter Mr. Turner explains still further that man "as we know him down here" is not a soul, but the soul (the group soul I presume he means), plus the ego, or individuality (this is adding the ego, or individual, to the group, not separating an individual from the group); "yet again" (man is not completed yet) "plus a triple personality, *i.e.*, the mental, astral and physical bodies." What does it all mean?—Yours, &c.,

Morden, Surrey.

RICHARD A. BUSH.

May 4th, 1915.

SOCIETY WORK ON SUNDAY, MAY 9th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Cannock gave successful clairvoyant descriptions to a large audience. Mrs. Godley and Mr. Millett kindly sang solos. Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C.*—On Monday, the 3rd inst., Mr. A. V. Peters gave many fully recognised descriptions and helpful messages. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mr. G. Prior; evening, trance address by Mr. P. Street. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services. The spiritual messages at the evening service were all recognised. For next Sunday, see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. M. Davies gave an interesting address on "Scientific Proof of Unseen Helpers," followed by clairvoyance. Sunday next, Mr. R. King on "Some Mysteries of Colour."—M. W.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. G. R. Symons, "The Evolution of Power." 5th, Mr. Wright, address and clairvoyance. Sunday next, speaker to be arranged. 8.30, public circle. Wednesday, 19th, Mrs. Marriott, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, service conducted by the members; evening, trance address by Mr. W. E. Long much appreciated. Sunday next, 11 a.m., Mrs. Hadley, clairvoyante; 6.30 p.m., Mr. W. E. Long, trance address on "The Devils of the War."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. George Prior's beautiful address on "Lessons from the Flowers" was greatly appreciated. Sunday next, at 11 a.m., service and circle; at 7 p.m., Miss Violet Burton. Date of next week-night service to be announced on Sunday, May 16th.—C. L. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Sarfas gave an address on "The Shadows of Life," followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Miles Ord, address and clairvoyance. Friday, at 8, public meeting. 23rd, Mrs. Mary Gordon.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Florence Morse gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke (vice-president), address. Tuesday, 8 p.m., public circle; also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Mary Gordon gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Arthur Lamsley, addresses and clairvoyance. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyante. Thursdays, at 8.15 p.m., public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Neville gave a trance address on "The Open Door" and excellent descriptions to a large audience. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mr. R. Boddington. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45 p.m., members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Alderman D. J. Davis gave an address on "The Practice of Spiritualism" to a large audience. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Clempson, address and clairvoyance. Circles: Monday, at 7.30, ladies; Tuesday, at 8, members. No circle on Thursday, 20th.—H. W. N.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Miles Ord gave a spiritual address and well-recognised clairvoyant descriptions. Sunday next, at 7, Mr. Percy Beard spoke on "What of the Future?" and gave spirit messages. Wednesday, 19th, at 7.30, public circle by Mrs. Brown, of Kingston.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. M. Maunder gave an interesting address on the "Power and Peace Resulting from a Realisation of God," which she supplemented with some clairvoyant descriptions; Mrs. E. Bryceson presided. Sunday next, Mr. and Mrs. Roberts, address and clairvoyance.—W. H. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Opening day of our mission was a great success. Mrs. Annie E. Bentley gave inspiring addresses on "Personal Experiences" and "Spiritualism: the Comforter"; also addressed the Lyceumists and gave remarkable descriptions. Mr. and Mrs. E. Alcock-Rush rendered a solo, "The Mystic Veil," and a duet, "Where the Roses never Fade." 5th, Mrs. M. Clempson gave psychometrical readings. Sunday next, 11.15, 3 and 7, Mrs. Annie E. Bentley. Wednesday, Mrs. L. Barton. 23rd, Mrs. L. Harvey. Lyceum every Sunday, 3 o'clock.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address and clairvoyance by Mrs. M. E. Orłowski; evening, address by Mr. H. Fielder on "The Mills of God." 6th, address and psychometry by Mrs. Annie Bentley. Sunday next, 11.30, Mr. G. T. Wooderson, address; 7 p.m., Mrs. Cannock, clairvoyance. 17th, 8 p.m., Mrs. Annie Bentley. 20th, no meeting. 23rd, 7 p.m., Mr. G. T. Gwinn.—T. G. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Beales, on "Why I am a Spiritualist," followed by discussion; afternoon, Lyceum; evening, Mr. E. W. Beard gave an inspirational address and helpful messages. 6th, Mrs. Pulham, clairvoyance. Sunday next, 11.30 a.m., Mr. Connor; 3 p.m., Lyceum; 7, Mr. G. R. Symons. 20th, Mrs. Harrad. 23rd, visit of London Lyceums' District Council. 31st, concert.—A. T. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle, conducted by Mr. Ashley; evening, Mr. H. Wright gave an address on "Doubts and Fears," followed by well-recognised clairvoyance and descriptions, also a solo. Sunday next, 11.30 a.m. and 7 p.m., Mr. L. I. Gilbertson, address. Note date. Wednesday, 19th inst., at 8 p.m., Mrs. Clara Irwin, clairvoyance. No Thursday meeting.—P. S.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Cotterell gave an address.—J. W. M.

TOTTENHAM.—684, HIGH ROAD.—Miss Morris delivered an address entitled "Whatever is, is Best."—N. D.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions, morning and evening.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. F. T. Blake, descriptions by Mr. H. Mundy. 6th, address and descriptions by Mr. H. Mundy.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyant descriptions by Mrs. Letheren.—E. F.

EXETER.—DRUIDS' HALL MARKET-STREET.—Morning and evening, address and clairvoyance by Mrs. Harvey, of Southampton.—J. H.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mr. Bachelor. Inspirational address by Mr. Blamey; clairvoyant descriptions by Mrs. Truman.—J. W.

TORQUAY.—Mrs. Thistleton delivered a trance address on "The Benefits of Religion," followed by clairvoyant descriptions and messages. 6th, Miss E. Iwards spoke on "God is Love."

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Belsher. Mrs. Short gave a trance address, followed by clairvoyant descriptions. Mrs. Dennis sang a solo; full meeting.—E. E.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses and clairvoyant descriptions with messages by Mrs. Christie. The same lady had given an address and descriptions on the 5th, and gave medical readings on the 10th.—J. McF.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mrs. M. Stair took the service, also on Monday. On the 6th, Mr. Hartley gave an address and Mrs. Harvey clairvoyant descriptions.

SOUTHPORT.—HAWKESHEAD HALL.—Mr. A. E. Lappin spoke on "Things are Not What They Seem," and "Christ or Barabbas?" Clairvoyants, Mr. Lappin, Mrs. Scholes and Miss B. Cadman. Mr. H. J. Donnelly presided.—E. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Alice Jamrach gave an address on "The Resurrection," followed by clairvoyant descriptions. Large after-circle.—W. P. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—Miss Boardman spoke on "Love," and Mr. Rundle on "Do unto others as ye would they should do unto you." Clairvoyant descriptions by Mr. and Mrs. Rundle.—C. A. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. Percy R. Street spoke in the morning on "Unfoldment, through the Open Doors," and Mr. E. Deadman in the evening on "Calling on our Reserves." 3rd inst., Miss Mason gave psychometrical and clairvoyant readings.—H. A. N.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tibby; afternoon, Lyceum; evening, trance address by Miss Violet Burton, "The Glory of Overcoming: The Great Test of Every-day Life." The choir appeals for tenors and contraltos.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting trance address, also descriptions and messages by Mrs. de Beaurepaire. 3rd, ladies' meeting; reading and psychometry by Mrs. Bryceson. 5th, address on "Religion" by Mrs. Edith Marriott, descriptions and messages by Mrs. Alice Jamrach.—E. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, inspirational address and clairvoyance by Mr. Watkins. Evening, address and clairvoyance by Mrs. Grainger, of Exeter. Other usual meetings.—W. G.

FULHAM LYCEUM.—Mrs. Annie Boddington writes: "Will you kindly permit me to revise last week's report from this society? I attended as a member of the L.D.L.U. and assisted in conducting the afternoon session, but certainly did not share the platform at the evening meeting."

A SUCCESSFUL BAZAAR.—Mr. J. E. Raw (14, Carr Hall-road, Nelson), treasurer of the Nelson Spiritualists' Church, writes: "It is with pride and gratitude that we are able to announce that our 'Grand Bazaar,' held on the 6th, 7th and 8th of May, with the object of reducing the building debt, realised the sum of £510—a result due to months of strenuous and self-denying effort on the part of the local friends. Thursday's opening ceremony was performed by our old colleague, Mr. Albert Wilkinson, of Rawtenstall; Friday's by Mrs. Entwistle, of Huddersfield; and Saturday's by our own indefatigable co-worker, Mrs. Dugdale—to whom, as to all who contributed to the success of the Bazaar, we tender our warmest thanks."

NEW PUBLICATIONS RECEIVED.

"Nerve Control." By H. ERNEST HUNT. 1s. net. Rider & Son, 8-11, Paternoster-row, E.C.

"Mysticism." By FREDERIC W. RICHARDSON. Paper cover, 6d. Lund, Humphries & Co., 13, Amen-corner, E.C.

"Towards Racial Health." By NORAH H. MARCH, B.Sc., M.R.San.I. With illustrations. Cloth, 3s. 6d. net. Routledge, Carter-lane, E.C.

"Talks by Abdul Baha, given in Paris." Second edition, with additions. Paper cover, 2s. net. G. Bell & Sons, York House, Portugal-street, W.C.

"The Mystery of Lucien Delorme." By GUY DE TERAMOND. Translated by MARY J. SAFFORD. Cloth, 6s. D. Appleton & Co., 25, Bedford-street, Covent-garden, W.C.

"The Great War: Some Deeper Issues." By W. TUDOR-POLE. With a Foreword by STEPHEN GRAHAM. Cloth, 2s. net. G. Bell & Sons, Ltd.

"Voices from Across the Gulf." By a Lady through whom they have been communicated. Cloth, 2s. 6d. net. L. N. Fowler, 7, Imperial-arcade, Ludgate Hill, E.C.

"Memory Training: A Practical Course." By ERNEST WOOD. Paper cover, 6d. Theosophical Publishing House, Adyar, Madras, India.

NOW IN LONDON.

REV. SUSANNA HARRIS

(American Psychic and Trumpet Medium.)

Private Seances, 7 p.m. (with the exception of Tuesdays and Fridays), fee 10s. 6d. Each Sitter.

Private Sitzings by Arrangement at 21s. Each Sitter.

AT

"Hunstanton House," 18, Endsleigh Gardens, N.W.
(Opposite Euston).

CRYSTAL-GAZING.

BEST CRYSTAL GLASS GLOBES.

FOR CRYSTAL-GAZING.

Sizes	2	Inches diameter	3s. 6d.
	2½	"	"	..	6s. 0d.
	3	"	"	..	10s. 0d.

All post free at above prices (foreign postage extra). Well packed in wooden boxes; also full practical instructions how to use them given with each.

FULL PRACTICAL INSTRUCTIONS FOR CRYSTAL GAZING.

Price 3d., or post free 4d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

WORKS OF E. W. WALLIS.

A GUIDE TO MEDIUMSHIP.

This useful handbook has been compiled by Mr. E. W. and Mrs. M. H. WALLIS. It will be found of real service to those who wish to cultivate mediumship and understand its philosophy. The work is divided into three sections, viz.: 'Mediumship Explained,' 'How to Develop Mediumship,' and 'Psychical Self-Culture.' The volume has been cordially commended by the entire Spiritualist Press, and the leading writers and lecturers in the Cause. Parts I., II. and III., neatly bound, can be had separately at 1s. 2d. each, post free, or the complete volume, bound in cloth, 312 pp., can be had at 4s. 4d. per copy, post free.

SPIRITUALISM IN THE BIBLE.

This work has been prepared by Mr. and Mrs. WALLIS to show the connection between Biblical and Modern Spiritualism. It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels: Who and What are They?; The Endorsement; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip, and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, 'The Christ of God.' Bound in stiff boards, 104 pp., price 1s. net, post free 1s. 1½d.; cloth covers, post free, 1s. 8d.

SPIRITUAL EMANCIPATION BY THE ELIMINATION OF FEAR.

By E. W. WALLIS.

28 pages and cover, 2½d. post free.

INTERESTING INCIDENTS DURING FORTY YEARS OF MEDIUMSHIP.

By E. W. WALLIS.

Personal Experiences are generally valuable, and the testimony of Mr. Wallis regarding his association during many years with spirit people, and his work for Spiritualism makes this pamphlet of exceptional interest.

86 pages, price 3d., post free 3½d.

DEATH'S CHIEFEST SURPRISE.

A Trance Address through the Mediumship of E. W. Wallis.

Also contains Sir Edwin Arnold's Poem, "The Surprise." Fifth Edition, 19 pages, 2½d. post free.

WHAT SPIRITUALISM IS.

Hints for Inquirers and Students.

By E. W. WALLIS.

The pamphlet *par excellence* to put into the hands of inquirers. 32 pages, 2½d. post free.

IS SPIRITUALISM DANGEROUS?

By E. W. and M. H. WALLIS.

16 pages, 1½d. post free.

TWO IN ONE. SINNER AND SAINT.

A Trance Address by E. W. Wallis.

18 pages, 1½d. post free.

THOUGHTS ON MEDIUMSHIP

And useful Hints to Beginners for the Conduct of Spirit Circles.

By E. W. WALLIS. 16 pages, 1½d. post free.

DEATH AND THE BEYOND, A Spirit's Experiences.

And Three other Trance Addresses.

By E. W. WALLIS.

Subjects—A Spirit's Experience of Death and After—The Death Change and After—The Spheres of the Life Beyond, From Spirit to Spirit.

24 pages and Cover, price 2½d. post free.

LET NOT YOUR HEART BE TROUBLED

AND

HUMAN LIFE AFTER DEATH.

Two Trance Addresses through the Mediumship of E. W. WALLIS.

20 pages, 2½d. post free.

SPIRITUALISM VINDICATED.

Being a Full Report of a Two Nights' Debate between Mr. J. Grinstead and Mr. E. W. Wallis.

FIRST NIGHT—Spiritualism Worthless and Wicked. Affirmed by Mr. Grinstead, denied by Mr. Wallis.

SECOND NIGHT—Spiritualism True, Moral, and the Need of the Age. Affirmed by Mr. E. W. Wallis, denied by Mr. Grinstead.

70 Pages. Only a few copies left. 4d., post free.

FOR SALE AT THE OFFICE OF 'LIGHT,'
110, ST. MARTIN'S LANE, W.C.

Now Ready. Cloth, 481 pp. By post, 5s. 4d. net. (Colonies and Foreign Countries 5s. 8d.; U.S.A., 1dol. 40c.)

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sitzings for the Direct Voice in 1912-1913.

BY

VICE-ADMIRAL W. USBORNE MOORE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

'SPIRITUALISM' A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The 'Me' and the 'Not Me,' Mediumship, The Spirit World, What is Man, Soul Measuring, The Gateway to Life Eternal, The Spiritual Aspects of Determinism, Some Objections Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2d. NET POST FREE.

To Societies, 13 copies post free for 9/7.

It should prove invaluable to all Lyceums for use of officers and Liberty Groups study particularly.—R. A. OWEN (of Liverpool Society).

Mr. Evans gives us of his best in this brightly written volume. He covers a wide field and deals with many topics. An able chapter deals with 'The Spirit World.' The final chapter will certainly find great favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees.

A Spirit's story of how men err in their conception of the Life Beyond.

FOURTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 10d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THE HAUNTED HOMES AND FAMILY TRADITIONS OF GREAT BRITAIN

By JOHN H. INGRAM.

Illustrated by Seventeen full page plates.

THE STANDARD AND BEST BOOK ON THIS SUBJECT.

Provides an unlimited supply of fascinating stories of the supernatural. These are real ghost stories. The literary student and lover of antiquities will, no doubt, be glad to add this fine collection to his reference library, for it is the means of preserving curious traditions associated with some one hundred and fifty of the most interesting spots in the country.

641 pages. Handsomely bound in cloth. Published at 7s. 6d. New copies now offered at 4s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

SPIRITISM

THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT.

An Address partly read at a meeting of the London Spiritualist Alliance by

SIR WILLIAM VAVASOUR, Bart.

Price 1/- post free, or to Members and Associates of L.S.A. 7d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,793.—VOL. XXXV. [Registered as] SATURDAY, MAY 22, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

THE British Spiritualists' Lyceum Union

Will hold its

Twenty-Sixth Annual Conference

in the

Spiritual Church, Bradford St., Attercliffe,
SHEFFIELD,

ON SATURDAY, MAY 22ND, 1915, AT 5 P.M.

And also on SUNDAY, MAY 23RD, at 10 a.m. in the
VESTRY HALL, ATTERCLIFFE, SHEFFIELD.

A PUBLIC MASS MEETING will be held in the PALACE
THEATRE, ATTERCLIFFE, at 6.30 p.m.,

When Addresses will be given by well-known prominent
workers in the movement.

ALFRED KITSON, General Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.

Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

STEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,

MR. A. VOUT PETERS,

Clairvoyance.

May 30th—Mrs. Mary Davies, Address and Clairvoyance.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

SUNDAY, MAY 23RD.

Mrs. FAIRCLOUGH SMITH will conduct Special Thanksgiving Ser-
vices, both morning and evening, and an address on the "Ascension"
will be given for those newly risen. MR. F. WHARRIEST will give a
vocal solo.

Morning at 11.

Evening at 7.

THE PROPHECIES OF PARACELSUS.

MAGIC FIGURES AND PROGNOSTICATIONS

Made by THEOPHRASTUS PARACELSUS about
Four Hundred Years Ago.

Translated with Introduction and Annotations by J. K.
Cloth, 128 pages, 2/9 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

NERVE CONTROL.

The Cure of Nervousness and Stage Fright.

BY H. ERNEST HUNT.

SOME CHAPTERS—Suggestion as the Cause, and Cure of Nervous-
ness—Creative Thought—Platform Work—Singers and Performers—
Speakers and Preachers—Health—Tuning Up, &c.

128 pages, 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

ON THE TRACK OF TRUTH

By Charles F. Moxon.

Further Appreciations of this Remarkable Work.

"The Occult Review" says: "It would not be easy in
these days to meet with a more wholesome book."

"Light": "The book of a man who has thought deeply
. . . possessing a living interest."

GEO. R. SIMS (in the "Referee"): "A remarkable book.
. . . If you want a book that will interest you far more
than the ordinary sensational novel, read it."

"The Expository Times": "Mr. Moxon says he is 'On
the Track of Truth,' but he has found the truth," and "At
the end comes a truly wonderful chapter."

*In these troubled times there could be no better friend and helper
than a book such as this, of which "La Nouvelle Revue" writes:
"Its moral may be said to be 'The source of happiness is love for
one another.'"*

"The Scotsman" says: "The essays have nothing academic in
their way of putting points of philosophy, but discourse simply
and suggestively, in a cultured way, and with tolerant, engaging
freedom."

Demy 8vo. 364 pages. 6s. net.

J. and J. BENNET,

8, Henrietta Street, Covent Garden, London.

NEW EDITION.

TWO BOOKS COMPLETE IN ONE VOLUME:

SPIRIT IDENTITY

AND

HIGHER ASPECTS OF SPIRITUALISM.

By WM. STANTON MOSES ('M.A., OXON.').

SPIRIT IDENTITY:

An argument for the reality of the return of departed human spirits,
illustrated by many narratives from personal experience; together
with a discussion of some of the difficulties that beset the inquirer.
Contains strong evidence that some of the Spirits who communicate
through mediumship are the departed individuals they say they are.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism;
and a Comparison of the present Epoch with its Spiritual Interventions
with the Age immediately preceding the Birth of Christ.

The TWO BOOKS—"Spirit Identity" and "Higher Aspects
of Spiritualism"—now issued in one volume: Handsomely
bound in cloth gilt, 224 pp., demy 8vo., price 3s. 6d. net,
or post free, 3s. 10d.

LONDON SPIRITUALIST ALLIANCE, LTD.,
110, ST. MARTIN'S LANE, LONDON, W.C.

NOW READY.

Unexpected Tidings of the War and of the Future.

With Introduction by Rachel J. Fox, Author of "Rays of the Dawn," &c., and Preface by the Countess of Portsmouth.

This little book contains much that is of a cheering and inspiring nature, and gives ground for deep thought. It should find its way to the front.

12 post free, 1 dozen copies, 12 6. Orders can be booked now.

KEGAN PAUL, TRENCH, TRUBNER & CO., Broadway House, 68, Carter-lane, London, E.C.

Books by Dr. Fernie.**HERBAL SIMPLES: Approved for Modern Uses of Cure.**

By W. T. FERNIE, M.D.

Third Edition, Revised and Enlarged by some additions from "Meals Medicinal," a remarkable book. The Press reviewers gave it unstinted praise.

Cloth, 596 pages, 6/10 nett post free.

PRECIOUS STONES: For Curative Wear, and other Remedial Uses; Likewise the Nobler Metals.

A great deal of curious research, to vindicate on sound and even scientific grounds the confidence reposed by our forefathers in precious stones for remedial uses.—"The Times."

Cloth, 6/4 nett post free.

HEALTH TO DATE: The Modern Doctor, with Newer Methods of Cure.

A lucid survey of the progress of modern medicine.—"British Medical Journal."

Cloth, 4/10 nett, post free.

OUR OUTSIDES: and What They Betoken.

This veteran author, who during the last quarter of a century has published a number of volumes dealing with our internal economies and their welfare, here discusses in his chatty and entertaining manner our external characteristics and their significance.

Cloth, 4/10 nett post free.

All to order only from—

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

A MESSAGE FROM THE SPHERES.

By LEONARD HALL.

(A Spirit Message by Telepathic Communication).

34 pages and cover, 1½d. post free, or 1s. per dozen.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH

EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

(For Ladies Only.)

Admission 1/-, including Tea.

Note Change of Address—

30, York Street, Baker Street, W.

"First Steps to Spirit Intercourse." By James McKenzie.

24 pages. Price 3½d. post free. May be obtained from the Office of LIGHT, 110, St. Martin's-lane W.C.

SEASIDE AND OTHER APARTMENTS.

Advertisements under this head, not exceeding twenty-four words (three lines), will be inserted for three months for 13s.; six for 7s. 6d.; single insertions 1s. 6d.

Lady (Medium) would like a lady guest:

every comfort and attention; lovely country; terms, 25s.; or would take week-end guest, 12s. 6d. Stamp, reply. A. H. C., care of LIGHT Office, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at

Hunstanton House, 15, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

The best Health Resort in the United Kingdom, and the finest scenery at "Elmwood," Spa, Ballynahinch, Co. Down, Ireland.

Terms, 32s. 6d. to £2 2s., inclusive.—Manager.

Board-Residence and Visitors to London

received by Madame Duvergé, 3, Taverton-street, Endsleigh-gardens, London, N.W., on moderate terms; French or English spoken.

Beautifully Situated House for Invalids or

Paying Guests.—For terms apply Miss Thomson, "The Laurels," Spencer-road, Bournemouth.

The

Pentecostal Spirit Return Movement*The Gospel of the Kingdom of God, Salvation, Healing and Holy Living.***"SPIRITUAL COUNSELS"**

ARE HELD AT

172a, ROMFORD ROAD, FOREST GATE, E.

Sunday Morning, 11 a.m.—

Spiritual Counsel, for the Teaching of "Divine Healing."

Sunday Afternoons, 3 p.m.—

Spiritual Counsel, for the Teaching of "Spiritual Gifts."

Sunday Evenings, 6.30 p.m.—

Spiritual Counsel, for the Teaching of "Salvation," or the Laws that Govern Spirit Life.

Also Wednesday for the Teaching of Spiritual Gifts.

Those who desire deeper Spiritual Teaching should make an effort to attend these "Spiritual Counsels," for the teaching thus given has been received, and will be received, from the "Master Reformers" of the ages, who have directed the Founder and Leader thus to found "THE PENTECOSTAL SPIRIT RETURN MOVEMENT," for the set time has now come for "SPIRITUAL REFORM"; those interested—that is, those who desire to know Eternal Truth, we repeat, to know, not Belief only, but to know their Father, whom men call God, or Almighty God—YOU should attend.

We give the following subjects as a few that perplex the minds of many men. These will be dealt with, and teaching given from time to time upon the same.

Who is God the Father?
 What is the Brotherhood of Man?
 Why we came into this Life.
 Is England Heathen?
 What God is worshipped?
 Who was Jesus of Nazareth?
 What God did Jesus of Nazareth come to teach?
 Why did He come and who sent Him, and what was His Mission?
 What is Man?
 Who are the Blind Leaders of the Blind?
 Where are the Angels; are they buried, if so, where?
 What is, and how to learn the Angel language.
 What is the Bible, how to read it, and is "ALL" Truth?
 How and Why the English Bible does not agree with itself.
 What are Prophets, and how they attain to that office.
 Heaven and Hell, who makes them, and how made.
 Where and what is the Spirit World, or Heaven?
 What are the laws that govern Spirit Life, or Heaven?
 Is every man and woman a child of God the Father, and how man may know?
 How and why man must repent, or working out your own Salvation a Divine Law.
 Do the Churches teach the Truth, and what is Truth?
 How to live whilst in the body of flesh and blood.
 How treasures are laid-up in Heaven.
 Who is the God of War?
 Where is Heaven's door, and how to knock, and who are the porters that open?

JUNIOR SPIRITUAL COUNSELS are held in the Dining Hall, Sunday Afternoons at 3 p.m. Company Counsels will be held for the teaching of Boys and Girls the mind and will of their Father, whom men call God, and the laws of Spirit Life.

Friends coming from a distance may stay for the day; their own Luncheon can be taken in the Dining Hall provided, Tea, Coffee, and Milk will be served at 1d. per cup and glass. A plain Tea also will be provided for those attending Counsels at 4d. per head in the Dining Hall. Children under 14 3d., 2nd Child 2d.

All communications to be addressed—

GENERAL OVERSEER,Of the Pentecostal Spirit-Return Movement,
172a, ROMFORD ROAD, FOREST GATE, LONDON, E.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,793.—VOL. XXXV. [Registered as] SATURDAY, MAY 22, 1915. [a Newspaper] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	241	Precious Stones: Their Thera-	
A Generation Ago.....	242	peutic Value. Address by Mr.	
Psychic Phenomena and their		Percy H. Street.....	247
Explanation.....	242	The New Wave Detector.....	248
The Late Mrs. Groom.....	243	Worlds Not Realised.....	249
Spiritualism and the Problems		Jenny Lind and the Fox Sisters.....	250
raised by the War.....	244	Sidelights.....	250
Music as the Interpreter of the		The Origin of the Soul.....	251
Soul.....	245	The Legend of Mons.....	251
The Life Victorious.....	246	Prayer and the War.....	251

NOTES BY THE WAY.

Mr. Street's recent address on the subject of "Precious Stones and their Therapeutic Values" raises the question of the subtle side of material things, an aspect with which not everyone is in agreement. The idea that infinitesimal portions of any drug, as used in homœopathy, could have any possible effect on the human frame is laughed to scorn by many doctors and chemists as well as by the man in the street. Yet from personal experience we know that effects are produced, for the human body, relatively gross as it may seem, has very subtle and delicate springs of action. How can the wearing of some particular precious stone, it is asked, have any effect on the health? We do not know. But we do know that thought and feeling, which are even farther beyond analysis than the ray or emanation from a material object, can do so. As to the practice of carrying a piece of potato in the pocket as a curative agent, to which Mr. Street referred, an old contributor to this journal—a level-headed Scotsman—tells us he was cured of a painful disorder by carrying a horse-chestnut. It was no question of "suggestion" with him. He had no faith in the remedy, but was willing to try the experiment. And as from the time of adopting it the disease disappeared, there was only one conclusion to be drawn. It could not have been coincidence, for those who recommended the remedy had themselves had the same experience. Moreover, the disease was one in the cure of which the active principle of the horse-chestnut is used in drug-form.

* * * *

The question of nerve control is one of especial importance in these trying days. The course of human evolution is removing us rapidly from the lower levels of life—we go from its grosser to its finer expressions, and we go, many of us, willy nilly. The coarse, animal types of men of the past are disappearing. "Nerves" were almost unknown to our ancestors of even a century ago. They are very common to-day, a symptom of a new and finer order of organisation into which we are passing with much of pain and tension. The things that shock us so much to-day would not have greatly disturbed our ancestors; they were not so sensitive. But the necessity of consciously adjusting ourselves to the new conditions is becoming acute. Mr. H. Ernest Hunt, whose name will be known to many of our readers as a writer and lecturer, has produced a little work "Nerve Control" (William Rider and Son, Limited, 1s. net), which we can cordially commend, more especially as it aims to make every sufferer his own nerve specialist. Mr. Hunt traces many of the nervous troubles that beset the world to the "steady and persistent accumu-

lation of fear and failure ideas." Modern sensitiveness has brought a susceptibility to ideas, and wrong methods of living and thinking have given that sensitiveness a bias towards the morbid and calamitous aspects of life.

* * * *

We cannot forbear making an excerpt from the book referred to in the preceding Note, if only to show how clear, sane and practical is the spirit which animates it. Mr. Hunt writes:—

As soon as we deal with this problem of nerves we learn about the power of thought, we begin to see how characteristics are brought into being, we see character and personality in the making. . . . We mark how the onus of praise and blame is taken from the circumstances of our birth, education and environment, and placed upon our own type of thought. We [then] begin to shake free from the shackles in which we have unwittingly grown: we realise that our fears, dreads and despondencies, and, in many cases, our ill-health and our privations, are due to the limitations we unconsciously absorbed in our thoughts and attracted in our lives. The one message which all these things combine to chorus out is—"Realise your freedom, your innate powers, your possibilities and your essential divinity." Until they are realised in thought it is impossible that they should be achieved, and it is hardly likely that they can be realised in thought while the whole organisation admits the symptoms of defeat all along the line—"nerves," ill-health, poverty and despair.

* * * *

We have enjoyed reading a little sixpenny book on "Mysticism," issued by Messrs. Lund, Humphries and Co., Amen-corner, E.C. After pointing out that even in the thoughts of serious students, there is a confusion of the mystical and the spiritual, the author, Mr. Frederic W. Richardson, defines mysticism as—

that method which trains the mind, so that at will the soul may shut out the discordant voices of the outer world and enter into the Holy of Holies; and accomplish what that splendid mystic, the neo-platonist, Plotinus, termed "the flight of the alone to the Alone." The spiritual is the substance out of which the mystic makes the wings necessary for his Sun-ward flight.

Mr. Richardson regards Swedenborg's mysticism as incomparably the most scientific the world has known. Unlike many other mystics he "built upon the solid rock of science and scientific method from which, with a regularity oftentimes painfully systematic, he never departed." The writer is evidently a thinker and a man of wide reading, and his style, which is easy and pleasant, is rendered the more attractive by many apt quotations from great authors and poets. A list of names, with dates, of those whose writings, in Mr. Richardson's opinion, best entitle them to be regarded as genuine mystics is given at the close of the book.

* * * *

"C. J. W." writes us in reference to the report of "Morambo's" reply to certain questions which were put to him on the subject of reincarnation (p. 220). Our correspondent, while not a convinced reincarnationist, is troubled by the old problem of inequality which the reincarnation theory seems to him to explain. We have never been able to see it. Let us consider the case of John Jones, who in this life has what he considers a stunted and unfair

allotment of the good things of life. According to the theory he is reaping the result of his previous life as, let us say, Jacques Bonhomme; but equally Jacques Bonhomme must have lived before, as someone else, in order to have merited his joys and sufferings. And so on *ad infinitum*. It does not solve the problem at all. It only pushes it back. When you have gone back far enough you come to the time when John Jones—or the potential John Jones before his numerous incarnations—existed in the *pre-human* state. And then we are left just in the same position as at present. How is it more difficult to believe that the circumstances of a life here and now may have had immediate pre-human causes than that those pre-human causes ceased to operate *directly* a thousand, or a hundred thousand, years ago? The race is *one*, and each shares with each the rewards and sufferings of life as a whole. If John Jones could live entirely to himself, as an independent entity, then we might find some difficulty in explaining the apparent injustice in his share of happiness. At present we find no such difficulty.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 23RD, 1885.)

A Dr. Cook, of Cheltenham, has read a paper to the Natural Science Society on "Apparitions: Are They Illusions?" In subjective illusions the optic ganglia, he kindly informs us, are impressed from within, and "figures are projected into space by the brain as on the screen by the magic lantern." Then, of course, he quotes the dagger scene from Macbeth. "The Spiritualists," says Dr. Cook, "attribute certain ill-understood magnetic phenomena to the influence of spirits, which, like Owen Glendower, they profess to be able to call from the vasty deep, and who give information about on a par with that afforded by the mysterious writings of the planchette. I show you in this figure one of the Spiritualistic delusions: a photo of a living person, with the faint outline of another figure, a sort of ghost, hovering over—produced by exposing the ghost for a very short period to the sensitive plate, leaving a faint image, and over this an ordinary photo is taken."

Diplomas do not confer, and often do not even register intelligence, and doctors talk their full share of nonsense; but how a doctor in a paper read before a learned society could be quite so ignorant, is one of the mysteries. Still, after this preamble, he related some excellent ghost stories, which he could not account for, and Dr. Roorke, who followed him, said, "It was impossible for them at this time to ignore the widespread movement known as Spiritualism or Spiritism. There had been, no doubt, a great deal of fraud in connection with it, but at the same time it would be unreasonable to pooh-pooh the mass of circumstantial evidence that had been accumulated after most careful investigation, under strict test conditions, as to the occurrence of most surprising phenomena. This evidence had been such as to satisfy men of such scientific eminence as Crookes, a Fellow of the Royal Society and one of its Medallists; Varley, a distinguished electrician, and Wallace, the eminent naturalist. These were all men of world-wide fame, and many others might be mentioned. He had not witnessed any of these phenomena himself, but he was acquainted with a good deal of the literature of the subject, now grown very voluminous, and there was certainly such a weight of authority as to the genuineness of many of the alleged phenomena, that he was not prepared to deny them until he had had himself an opportunity of testing them."

From Editorial Notes.

THE LAST MEETING of the session was held at the offices of the Alliance, 110, St. Martin's-lane, on Wednesday, the 12th inst., when "Morambo," through the mediumship of Mrs. M. H. Wallis, answered questions in his usual efficient style. At the close he delivered an excellent address, full of valuable advice and consolation to those who had been bereaved by the war. One who was present writes: "It was a pleasant gathering from more than one point of view. There was a friendly atmosphere and a sympathetic feeling between all present and the social talk over the tea-cups was greatly enjoyed."

PSYCHIC PHENOMENA AND THEIR EXPLANATION.

DR. HYSLOP ON THE SPIRITISTIC HYPOTHESIS.

In the last issue of the Journal of the American Society for Psychical Research* Dr. Hyslop continues his paper on Psychic Phenomena, a quotation from the first portion of which was given in LIGHT of the 6th of February last.

Having passed in review "some of the so-called scientific hypotheses which were advanced to escape Spiritistic or supernatural theories in general"—Suggestion, Teleplasty, and Telepathy—as being merely descriptive and not explanatory (he remarks, for example, that there is nothing in the word "telepathy" but respectability to give it currency) he proceeds:—

All this only re-enforces the claim that the problem is one of evidence, and not of any decisive view about the nature of things; and if we can show the fitness of the Spiritistic hypothesis to explain, when other hypotheses do not explain, we shall have shown the scientific character of it as against the unscientific character of the others.

The limitation which first appears to hold in a Spiritistic theory is that we cannot assume it at all until we have some evidence for it, while that evidence will seem to determine the limits of its explanation. The facts that suggest and require a Spiritistic theory are those which show two characteristics. First, phenomena that are illustrative of the personal identity of the dead, and second, their supernatural nature. The incidents illustrating this personal identity must have been acquired by means not consistent with any normal process of acquisition. We have also to assure ourselves that no other explanation is possible of the facts, which is tantamount to a demand that the facts be large in quantity and consistent in their complexity with the most natural suppositions of surviving personality. Perhaps we may treat this as a third condition. But however this may be, and however we distinguish between proof of personal identity and the independent existence of personality, it is clear that the first conditions have to be satisfied before a Spiritistic hypothesis can be tolerated at all. But the natural tendency of most people—not justified in any scientific man—is to limit the explanatory power of a theory to the facts which are evidence of it in the first discovery, and this is perhaps legitimate enough for any new agent or force. For such people "spirit" is nothing more than what the facts imply: namely, the survival of the consciousness that will account for these particular facts. They do not perceive at once that "spirit" must mean much more. Indeed, its value as an explanatory conception depends much more on its meaning and on its connection with what we normally know of consciousness and its associated phenomena. The preconceptions of materialism and of scepticism make us think that "spirit" is entirely a new thing, more exceptional than argon or radium, a "supernatural" thing for which there are no analogies or connections in normal experience. There could be no greater illusion. It is but a name for the basis of the best known facts in existence. We are as familiar with the facts which serve as the evidence for it, especially in Cartesian parlance, as we are with the phenomena of matter, and, perhaps, we have much more direct knowledge of them than we have of the existence of matter, which is supposed to account for them in the materialistic view. It is only the scientific doubt about the necessity of resorting to spirit instead of to the physical organism to account for mental phenomena that even suggests matter as the cause. Indeed, it is only through consciousness that we can be aware of matter at all and we can think of matter only in terms of consciousness. It is only evasion of the fact of consciousness and of this relation of matter to it that induces us to lay the stress on matter in the explanation of things. Even if the prius of reality is the reverse of that of knowledge, the latter is the very condition of recognising matter at all. Were it not that the *ordo cognitionis* itself asserts an *ordo nature* the reverse of knowledge, we should never think of matter as its prius, but reduce everything, as the idealist does, to spirit. It is only a

* This was the February issue, the last received at the time of writing. The interruption in the mail service with America and other difficulties have prevented the earlier appearance of the article.

too rigid acceptance of sense percepts, as the criterion of the nature of things rather than the evidence of them, that gives materialism its strength. What the materialist mistakes is the evidence of matter for its reality: from the perfectly correct assumption that we must have sense perception as our test of scientific truth, he passes to the assumption that the ultimate nature of reality is given in the same manner, when, in fact, it is only the evidence of that reality that must express itself in sensation, without itself necessarily being the matter of sense at all. The law of illusions and hallucinations illustrates this fact clearly enough, for it is the same law as that of normal sense perception except as to the uniformity of the relation between the stimulus and reaction. The action of the subject is quite as important for us in forming our notion of reality as can be the action of the supposed object.

Nor do we need to go so far as to define "spirit" as the basis for mental phenomena. Throw metaphysics to the winds, if you like; we require not to regard it as anything more than states of consciousness themselves. All that the Spiritistic theory of survival requires for its tenability is the continuance of the same consciousness after death as that with which we were familiar before death. We do not need to raise the question of its ground either before or after. In supposing that the brain or organism is its "ground," that consciousness is a function of that organism, the materialist steps over into the field of metaphysics and abandons that of pure science. Empirical science does not require us to explain consciousness either by the organism or by a soul. It may, if it eschews metaphysics, rest content with the facts of consciousness, and this is the whole tendency of that psychology which has shouted into our ears for a generation: "*No metaphysics! Psychology without a soul! We are interested only in the phenomena of consciousness.*" Well, take such at their word. Insist that the talk about matter itself is metaphysics, which it is (and especially such is the attempt to explain mental states as functions of the bodily organism) and keep them to their own definition of the problem. Then we shall have nothing to do with either materialism or Spiritualism as systems of metaphysics: we shall have to do with the purely empirical question of the facts of consciousness and their connections. These facts in normal experience are the best known in our whole system of knowledge. All that Spiritism does is to extend these phenomena in time and to disregard the metaphysics which materialists started out at first to discard. We are explaining our supernormal facts by the known, by classifying them—as their nature requires us to do—with the well known. The talk about "Odylic Force," "Magnetic Fluids," "Suggestion" in certain cases, "Telepathy," and similar cases for the unknown, is but an appeal to the unfamiliar and implies a contradiction, as we have seen, of the first maxim in the framing of a scientific hypothesis. When we refer the facts to spirit, we are only appealing to what we should do in the living—if the facts were "normal"—and since the former bodily associations, in the special instances, have been dissolved, we are only supposing that mental states continue without power to manifest through the ordinary sensory media. In the first place, mental states are never objects of sense even with the living, and their supersensible existence might go on without any betrayal of their existence but for the happy circumstance that they may be able to produce in a supernormal manner what they did in a normal manner when embodied. We are only extending the supersensible in any case, not the sensible. Consciousness is as supersensible to our senses before death as it can possibly be after death—a fact which we constantly forget or ignore in the indulgence of scepticism, which is based on metaphysics, not on science.

It should be perfectly clear from this view of the case that we are not only violating no scientific maxim in tolerating a Spiritistic theory, but are, in fact, conforming to it when other respectable hypotheses contradict it. We are doing just what Darwin did when he proposed evolution as explanation of the continuity of Nature and of species. He was but extending to the different species what we can actually observe in the evolution of an acorn into an oak, of an egg into an animal, &c. In his theory of gravitation Newton was careful to say, "*Hypotheses non fingo.*" "I am not inventing hypotheses." He was only giving larger and

indefinite extension to the supposed attraction by which everyone explained the falling of bodies. No one before him had thought of widening or extending this influence universally through space. Men chose to have it stop with the phenomena which alone were to them evidence of any attraction at all. Newton used no new force or principle. He simply extended the old into slightly altered circumstances. He was using the known to explain what had been previously regarded as the unknown. In other words, he was showing that the assumed unknown was only a special instance of the known.

Now the persistence of consciousness as an hypothesis is but an extension of a known fact, and only the metaphysics—not the science of materialists—can raise any question about it. Apart from the dogmatic belief of the materialist about the bodily organism being the basis of consciousness, there is nothing to prevent the possibility of survival and it becomes only a question of evidence to show that it is a fact.

To illustrate. I see a bodily organism before me. Its speech and behaviour lead me to *infer*, not directly know, that there is the same kind of mental states associated with them that I *know* I have when I do the same things. Let that organism dissolve and I go to a psychic who has never known or heard of this person. In the course of trance utterances or automatic writing this "person," or group of mental states, if you prefer, purports to be present and tells a number of incidents in his past life, besides giving his name. What is more natural than to explain such facts by the continuance of the same consciousness that explained them in association with the bodily organism, especially since we had never proved that they were functions of the organism in the first place?

There is no use to refer it to telepathy. That is a name for facts that are unexplained in any sense of the term. It is a name for the unknown as a process, though it is a name for known coincidences not due to chance or to normal sense perception. Moreover, it has not shown any tendency to impersonate anything but the dead in the phenomena that prove its existence. It is not selective in any of its known and proved forms. It has not simulated personality in any of its forms, and as a process, whether direct or indirect between the living, it is wholly unknown. An appeal to it, therefore, is a violation of the first axiom of scientific explanatory hypotheses. To make telepathy fit at all you have to assume all the attributes of "living" personality in the process and yet it can never impersonate the living. It can do this only for the dead, and to make it apply at all you have to extend its powers, without evidence, to the selection from all living minds of the facts which it weaves together in order to impersonate the dead. There is no evidence in either spontaneous or experimental telepathy that it can do anything of this kind, and, until you can show that it does this apart from synthetic impersonation of the dead, it is but an appeal to the unknown—an appeal which, it seems, it is respectable to make rather than to be scientific and to appeal to the well-known. The totally irrelevant bugaboo of the "supernatural" stands in the way of clear insight.

(To be continued.)

THE LATE MRS. GROOM.

Immediately after recording in our last issue the transition of Mrs. Groom, we chanced upon the following editorial paragraph in *LIGHT* of May 23rd, 1885—"a generation ago":—

I observe that Mrs. Groom, so well known in Birmingham and the Midlands, is coming to London. She has been very successful in Halifax, where the interest in her public addresses and clairvoyant descriptions of persons in the spirit world is described as "intense." Considering that she is a simple, uneducated woman, the matter and manner of her discourses are quite remarkable. Of her visit to Bacup, a curious cotton town in Lancashire, Mr. J. Brown writes: "On Sunday afternoon Mrs. Groom's guides took for their subject 'Our Spirit Homes'; in the evening, 'The New Jerusalem.' It is quite needless for me to say that both of these subjects were dealt with in an attractive manner, the audience being kept completely spell-bound. I am happy to say that her clairvoyant descriptions were a great success, for she gave at the two meetings thirty-seven descriptions, which perfectly captivated the audience."

SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

BY E. WAKE COOK.

I.

Of all the amazing causes of this amazing war none are more surprising than the inverted philosophy which created the atmosphere rendering it possible. The teachings of Professors Lasson, Nietzsche, Treitschke, and the soldier Bernhardt fell on congenial soil, germinating and impregnating the whole mind of Germany. Now, it may be taken as axiomatic that no teaching could infect a whole people if it had not some substratum of truth, even if something less than the deadly half-truth which is the most fatal form of error. But what they had was vital truth, which was in danger of being forgotten by the sentimentalists of other nations in their haste to build the New Jerusalem ere they had finished with the foundations.

The perplexing problems raised by the war have necessarily been most inadequately dealt with by our thinkers, as they can only be properly viewed from our more elevated platform. Modern Spiritualism is at once a religion, a philosophy, and a science, united in a way never before thought possible. It touches life at all points; envisages the whole scheme of existence with a calm breadth, a height and depth of perception never before attained, and is thus in a position to discern the truth and falsehood which has plunged the world into this devastating war; and to gather up the crumbs of vital truth in the strange medley of science and insanity which has so enthused a great people to bear heroic sacrifices, to shed oceans of blood and expend El Dorados of wealth to realise their idea. We do not, of course, claim to have any teaching directly solving such stupefying, such unexpected and unprecedented problems, but we do claim to have general principles which only need intelligent application to supply more satisfying solutions than any yet offered.

We may set aside Professors Lasson, Treitschke, and General von Bernhardt and other teachers of the brutal doctrine that Might is Right, as their views were largely for home consumption, and fix our attention on Nietzsche, who has a world-wide notoriety, and has a growing following here. He represents in religion and philosophy an amazing movement in thought, or its negation, which has done much to wreck our own art and poison our literature; a wave of anarchism which has been busy in political and social spheres. Nietzsche did not inspire the war; the seeds of that were the dragon's teeth sown by Frederick the Great, who was the incarnation of the Prussian spirit which now dominates the German world, tearing away at last the thin veneer of fine sentiment which covered the underlying brutality of an always destroying people, that Hun-like spirit which, with its culture of scientific savagery, has so shocked and startled the modern world. But while Nietzsche was not responsible, and he hated and despised the Germans, or all that was best in them, he expressed and embodied the spirit displayed in the war; and he especially interests us as the prophet of the Superman, as all that is good in that idea was preached by the Father of Modern Spiritualism years before it occurred to Nietzsche; and Dr. Andrew Jackson Davis was himself the highest kind of Superman that the world has any need of or use for.

Nietzsche was born in 1844, of Polish descent. His father, the pastor of a village in Prussian Saxony, had the misfortune, when the boy was four years of age, to fall from a flight of steps, an accident which caused or hastened intermittent insanity, and resulted in an early death. Despite this loss, the lad received an excellent classical education. Distinguishing himself in many branches of learning, he, in 1869, was appointed Professor of Classical Philology at Bâle, a position which he held until his health finally broke down in 1879, and in 1889 the long impending madness seized him, and he proclaimed himself God; which was only what he had been doing in modified form from the first, his egomania, his megalomania being colossal, strangely resembling that of the Kaiser. In his autobiography, "Ecce Homo" (!) he heads chapters thus: "Why I am so wise"; "Why I am so clever"; "Why I write such excellent books"; and he claimed that he and Heine were the greatest artists of the

German language that ever existed. He was more of an artist than a philosopher; and he was a musician, but his mentality was as wayward as the "melodies" of the æolian harp. His thoughts were discursive, incoherent, little more than fugitive ideation, and most of his work is thrown into the form of aphorisms, often contradictory. His first book, "The Birth of Tragedy," is almost the only one that is well constructed, showing, as it does, none of the chaotic elements of his later works. One of his most noteworthy works is, "Thus Spake Zarathustra," a book of disjointed aphorisms, announcing his notion of the Superman. When this work is criticised as philosophy, his admirers claim that it is "high," "grand," "sublime" poetry. It is characteristic of his insane egotism, while still in a minority of one, to assume the rôle of prophet, before offering his credentials! Christ had done many mighty works, and was followed by multitudes ere he uttered the Sermon on the Mount; yet Nietzsche assumes the same tone of authority for the emanations of his diseased brain. Other works were "Beyond Good and Evil" and the two volumes of notes, which were to be the final exposition of his philosophy, called "The Will to Power." Instead of giving a list of his books I will give a brief outline of his teaching on the problems we are considering.

Schopenhauer first inspired him. Kant, taking up Hume's conclusions, analysed the whole range of knowledge, showing that it was knowledge of phenomena only, pictures of an underlying reality, or noumenon, the unknown thing-in-itself not cognisable by our faculties. Schopenhauer, ignoring Fichte, Schelling, and Hegel, took up the problem where Kant had left it, and showed in his work, "The World as Will and Idea," that while our outer faculties could deal with phenomena, the appearances only, in the Will we had direct access to the inner reality, and were one with it. But he was infected by Buddhism and was landed in a dismal pessimism, regarded existence as a miserable mistake, and advocated the denial, by race suicide, of the "Will to Live." This revolted Nietzsche, who said that the true result of his philosophy was not the Will to Live, but the Will to Power, and he converted Schopenhauer's deadly pessimism into a glowing optimism, the saying, "yea" to life, and all its manifold impulses, moral and immoral. It is this licence which appeals to so many of his admirers; and it should be noted that the mainspring of German action, under Prussian tyranny, has been the Will to Power. Nietzsche denies the scientific conception that self-preservation is the main factor in the struggle for existence, as men will sacrifice life itself for an idea as our volunteer soldiers are doing so heroically at the front. He scouted all the ideals of democracy. The Greatest Happiness principle, and the realisation of the aims of the Socialists would, he said, lead to such easy conditions of life, such ease and comfort, that the whole people would stagnate, or rot in luxury, lose all vigour, all high ideals, and all the noble impulses to self-sacrifice. To correct all this he would make conditions more severe, as hardship and the battle with difficulties have led to the ennoblement of the race. His ideal man was of the Napoleonic type; a virile, dominating expression of the Will to Power; an aristocrat lording it over "the herd." In morality he would say "yea" to all the exuberant impulses of life. His "Master Morality" was largely a matter of taste to the "big blonde brute," his Superman. He inverted the Christian ethic in its whole range, denouncing it as "slave morality." In his view it is the saying "nay" to all the healthy impulses of life; and by its exaltation of the meek and lowly, and its compassionate care for the sick and suffering it inverts the law of evolution by its preservation of the unfit. This blundering, this lack of insight into religion and its inner realities, is characteristic of Nietzsche. He mistakes the rules for attaining the inner beatitudes for his stud-farm rules for improving the breed! He regards the world as amoral, as non-moral, "Nature red in tooth and claw"; and he fails to discern any goal, purpose or plan in the evolution of the world. Yet on the strength of this nescience he undertakes the stupendous task of "transvaluing all values"—that is determining the value of all movements and actions without discerning the purpose to be served! This is fatuity in *excellent*. He is first enamoured of the paralyzing doctrine of Eternal Recurrence; things to repeat themselves in a mill-horse round eternally. Nietzsche, being a poet and musician, regarded the world as

artistic phenomena having aesthetic value only. The poor blind world having no goal, end, or purpose, he gives it one, the evolution of the Superman as the highest expression of the Will to Power; man, he says, must be transcended. It is claimed that he thus laid the foundations of Eugenics; but those foundations were more securely laid a quarter of a century before him by the Father of Modern Spiritualism. Nietzsche proudly proclaims himself the Anti-Christ; and he regards Christians as "blighted and botched" specimens of humanity, the legitimate outcome of the Christian slave morality.

From this bald outline of his teaching it will be seen that Nietzsche is the perfect expression of the evil spirit moving in this devastating war. This Armageddon is the expression of the Will to Power; it is the Anti-Christ principle in action. All Christian ethics are inverted, this being the result of a mad megalomaniac belief of the Germans in their super-man; the expression of the aristocratic ascendancy that would enslave the world. The means are *sub-human*, revealing the underlying brutality which, all through their history, has characterised the Germans as a race of destroyers; they are the outcome of the large element of devil-craft in their Kultur.

Now, there are three great problems which emerge from the welter of ideas involved in this volcanic upheaval. First, the World-Purpose; the Divine Plan of Existence. Second, the transvaluing of all values in the light of the Divine Idea; involving religion and morality as means. Third, the Superman, and the means of race improvement advocated by the founder of Modern Spiritualism. These will be considered in subsequent articles, which will educe the modicum of vital truth that has given Nietzsche his vogue and has imparted life to the masses of error which have deluded Germany to her doom.

PLATO'S "CAVERN" AND A MODERN SCIENCE COUNTERPART.

Most people are acquainted with Plato's famous allegory of the Cavern, in which the phenomenal world is figured as a series of moving shadows on the end wall of a cave, and the noumenal world as the real objects, passing across the cave's mouth and casting these shadows, which the spectators, who have their backs to the cavern entrance, mistake for the only solid realities.

A striking illustration of the same thought is afforded by a recent device for elucidating the nature of the "phases" of the harmonic vibration curves known as Lissajous figures. Mr. T. H. Neal, of Haslemere, has devised a very ingenious wire model, of cylindrical form, which represents, when its shadow is projected, the exact curve of a Lissajous figure. As the cylinder is revolved the shadow changes shape, and the succession of the changes is precisely the succession of the phases of the Lissajous figure. In other words, when the Lissajous figure is produced with the aid of two tuning-forks in the usual manner it undergoes a succession of changes of form exactly identical with those exhibited by holding the revolving wire cylinder in the sunlight and watching the changes of form of its shadow. So that the Lissajous curves are seen to be plane projections of a "virtual" solid curve, which nevertheless has no objective phenomenal existence as such. Each of the Lissajous figures obeys the same law in this respect, and similar cylindrical wire models might be constructed of any one of them, their shadow when revolved showing all the successive phase-changes of that figure in due order.

The reflections awakened by this very interesting experiment are necessarily elusive, but it is all so singularly suggestive of Plato's classic parable that as a modern scientific illustration of a similar concept it cannot fail to appeal to all who are interested in the wonders of harmonic curve-tracery.

What if earth

Be but the shadow of Heaven, and things therein
Each to other like more than on earth is thought?

CHARLES E. BENHAM.

"It seems as if them as aren't wanted here are th' only folks as aren't wanted in th' other world."—GEORGE ELIOT.

MUSIC AS THE INTERPRETER OF THE SOUL.

Physical phenomena are perhaps, after all, but crests on the waves which surge on the vast ocean of Being. And it may be that our discretised senses split up into disconnected phenomena an otherwise continuous universe. The intellect would then be building up its conceptual structure with but broken fragments of thought, since its material to hand has to pass through the molecular mediation of the brain into a facultative consciousness. Suppose Nature, however, be not really some partitioned picture, no poetic process of piecing together sense-divided externality, but more analogous to the motional matter of music—in short, one vast and continuous cosmic stream. For consider, Nature is but cause and effect in what we call material substance. And can we not conceive of duration intervening between the most closely connected antecedent and sequent phenomena? We are perhaps deceived by the rapidity of change, since the rate of transition is relative to our finite minds. Such intervening time-spaces must be bridged over if we are to escape a breach in continuity; for, however momentary, a break can in no wise be tolerated. The nature of reality is a perpetual progression of a permanent substance, portions of which alone reach our present understanding, like thoughts that spring into the mind from a consciousness deeper than we know. And this same fundamental truth would find expression only in the art that threads its melodic way through a pictorial nature and suffuses the epic of history as with the spirit of a timeless present. Nature, then, in its ultimate and progressive aspect is as a mighty stream of uninterrupted music welling up with ever-broadening volume from the very heart of God. And speaking of this deeper conviction about the cosmos, Professor James holds that just as trees and islands mingle their roots and bases underground, so there is a "continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother-sea or reservoir." And the sea, that physical symbol of music as of spirit, homogeneous and continuous, changing its mood but not its matter, self-differenced within its own unity; at one time peaceful as infant-slumber, anon turbulent in its assault on the lowering heavens, and on whose broad, unfathomable immensity rides many a stately craft freighted with pictorial and poetic wealth. Thus, in music, we plunge, as Bergson would say, into the stream of Reality. So from the towering hills of stately verse we come, adown the ever-broadening flood of art, to meet, as Tennyson sings:—

The tide of music's golden sea,
Setting towards eternity.

—From "Hermaia," by Colin McAlpin.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

MRS. CANNOCK'S CLAIRVOYANT DESCRIPTIONS given at the Alliance Rooms on Tuesday, the 11th inst., are reported as having been up to the usual high standard of this medium, and as a lady present expressed it, "marvellously exact in their portraiture."

THE EXPRESSION OF OPINION.—Whoever hesitates to utter that which he thinks the highest truth lest it should be too much in advance of the time, may reassure himself by looking at his action from the impersonal point of view. Let him duly realise the fact that opinion is the agency through which character adapts external arrangements to itself, that his opinion really forms part of this agency, is a unit of force constituting with other such units the general power which works out social changes, and he will perceive that he may properly give full utterance to his inmost conviction, leaving it to produce what effect it may.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 22ND, 1915.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

THE LIFE VICTORIOUS.

We can survey this great travail of mankind to-day from a multitude of standpoints without in a single one of them finding cause for despair. On the contrary, if it had *not* come upon us then we might have felt that something had "gone amiss," that the sequence of cause and effect had somehow failed, that Materialism grown blatant had now found reason to deny finally any Divine government of things. But the war has come and the great chastening, and the whips of God are driving the offenders back from the paths which lead down to darkness and destruction. There was no direct interposition—there never is or need be. The law fulfils itself every day and for ever. As life ascends from lower forms to higher there comes an increase in liberty of action—in man that freedom reaches its highest point, but even so there are limits. Men are free to do much that will lay waste the welfare of themselves and their fellows, but they are not free to defeat or to retard the Eternal Purpose. When a man or a nation sets itself against a Law of the Universe, we say that the Law is broken. But the law suffers no infraction—it is the man or the nation which sustains the breakage.

The Laws of life cannot be broken, nor its purpose fail. In the spectacle of a world bestrewn with wrecked hopes, desolated with every circumstance of misery, saddened and maddened with disillusionment and disaster, we see, not an orgy of triumphant devildom, but the frenzied scuttling of a myriad creatures of the dark, whose habitations suddenly overturned have exposed them to the blazing light of a newer Day. Little sordid ambitions, old and heartless ideals, stagnant customs—the thousand base things that held back humanity on its upward march—are scorching and withering around us to-day. It is a vision of darkness burned up in a great sunrise.

That is the larger view. It has no message (as yet) for some whose lives seem to them to have been laid waste by a disaster in the cause of which they had no part, and for which they feel no responsibility. For those bereaved of dear ones, or reduced to poverty by the great upheaval of the world's economic life (sometimes both), it seems as if the end of all things has come, and every prospect of future happiness gone down to eternal night. What can we say to them? The old platitudes sound strangely thin and vapid to-day. That is because they belong to the old order of life and thought which is crumbling and breaking down on all sides of us. We need mumble no proverbial philosophy, no smug ineptitudes from creeds outworn—but rather pro-

claim with all the strength of confident assurance, based not on isolated facts but on eternal principles, that life and all that rightfully belongs to it are imperishable. As we said a short time ago in this place, there is nothing fatal to the soul or to its welfare. That "there is no death" is a great message, that death is the gateway to a larger life, a life with infinite possibilities of happiness and achievement, is a yet greater one. That is our affirmation—an affirmation supported by every law and principle of the Universe as we know it. No need to rail and bicker at the folly and fantasy and faithlessness that palter with and distort and enfeeble the message. The strong affirmation is worth a score of negations and denials. Through a thousand spurious images, fleeting as vapour, and as thin, glows the serene and majestic face of Truth.

To-day we suffer, innocent and guilty, bad and good alike, because we are all members of one another, all part of one mighty life that includes all from the highest created being to the lowest and most degraded soul whom we call "devil," and fear often much more than we fear his God. And that is all the stranger because the strength of devils is their weakness—it is strength turned awry, strength that eternally defeats itself, since, instead of being devoted to high purposes in tune with the Infinite, it batters itself against the granite walls of the universe and wrestles hopelessly with undeviating Law.

That is our message. Danger to brace our souls, trial to purify them, losses to teach them the difference between that which is lovable and that which can never be lost, but no final failure, disillusion or defeat. Time and the hour keep on their way, although all the world be strewn with ruin—the seasons of the soul are even less to be turned from their course. We go forward from strength to strength advancing, the only things we leave behind being those things that have served their turn and can only encumber us by being retained. If we struggle to keep them, that is part of a weakness also to be outgrown and left behind. Nothing that is essential to us can ever be lost.

The time may seem grim and full of menace. It is as though the daylight had failed us. But the twilight of the old gods is the dawnlight of the new.

THE LATE MISS EDITH HAWTHORN.—A recent number of the "Church Family Newspaper" contained a touching tribute, by one who knew her, to the memory of Miss Edith Hawthorn, founder of "The Tiny Tim Guild," a lady who, herself always far from strong (she was only thirty-nine when she passed away), devoted for several years past what strength she possessed to the care of crippled and paralysed children—the poorest of the poor—who had been discharged from hospitals as incurable. "Her genius," we are told, "in discovering how to bring life to the helpless limbs, the paralysed tongue or throat, was as marvellous as her limitless patience in carrying out her treatment which made the cure a pleasant game and a joy to the little patients. More than one of her 'Tims,' who but for her would have been helpless and hopeless to-day, is now in one or other of his Majesty's forces doing good work for his country." We ourselves recall Miss Hawthorn well, in days before she took up the beautiful work with which her name will always be associated, and can personally bear witness to the charm of her character. One gift she possessed to which the writer of the above tribute does not allude but of which we had frequent evidence—a remarkable faculty of psychometrising objects. Some piece of old stonework or masonry, with the origin of which she was quite unacquainted, would, when placed in her hands, bring up most vivid mental pictures of the scenes and surroundings with which it had been associated in the long past, and which she would describe in almost equally vivid language. She made many experiments in spirit photography and took a great interest in psychic science generally. Animated in all she did by the highest spiritual motives, she was strongly convinced that in entering upon and carrying forward the special work in which she afterwards engaged she was impressed and guided by influences from the unseen. Lastly, in offering our own tribute to the memory of this good and sweet woman it gives us much pleasure to add that Miss Hawthorn showed great solicitude for the welfare of the London Spiritualist Alliance and LIGHT.

PRECIOUS STONES: THEIR THERAPEUTIC VALUE.

By MR. PERCY R. STREET.

(Continued from page 236.)

THE TOPAZ.

There were many varieties of topaz but only one had a therapeutic value, *viz.*, the gold topaz. It had been used in the form of a powder and administered in cases of madness. Mr. Street had been told by a doctor friend that in the East he had seen it used in such cases with almost magical effect. Mixed with rose water it was employed to stop hemorrhage and it was also employed in cases of consumption. Mr. Street knew of a case of bone disease in which a topaz was rubbed over the spot with the result that though the disease was not absolutely cured its progress was stayed. He thought the most beneficial use of the topaz was in the cure of lack of nerve-control in children. Worn on a chain round the neck it emitted force-rays which were absorbed by the child with a remedial effect.

THE AMETHYST.

The amethyst was valuable in the treatment of cancer, but the difficulty was to obtain a stone sufficiently pure. The fortunate possessor of a really fine specimen of the amethyst would find it of great service in lessening the pain of cancer though it could not effect a cure. Worn over the forehead, it was of use in insanity, and headache and toothache might be mitigated by wearing an amethyst on the head or rubbing it on the spot. Also in high blood pressure relief might be obtained by wearing one of these stones in the lumbar region.

THE TURQUOISE.

No stone was so sensitive to the condition of its wearer as the turquoise. In certain illnesses it had been known to crumble entirely away or lose all its colour, becoming perfectly white. The old superstition concerning it was that it brought lovers to ladies and preserved the wearer from falls.

AMBER.

Although not a precious stone, amber certainly came within the scope of the address. Swollen and sore throats benefited by a piece of amber being rubbed on the affected part. It also reduced diphtheria. Its curative effects were often quite surprising.

GARNET AND CORAL.

The garnet was a stone of little value but was believed to be good for head troubles. Mr. Street could not, however, testify to this from personal experience, never having tested it. Coral was good for convulsions. A mother had told him that her child had been completely cured by its use, and no doubt the custom of giving coral and bells to infants arose from its therapeutic value being known in the past.

THE PEARL.

This was a gem which the ancients alleged to be the egg of an oyster. It was valuable as a curative agent by reason of its peculiar properties. In the East the hakim, or physician, went with his pearl to heal the sick. It was boiled in a piece of goat's flesh and the broth given to the patient. In cases of fever he would mix sugar with the liquid. Of course, the pearl was taken out of the decoction before being given to the patient. Essentially the pearl was lime specially organised and would act in all cases where lime was useful as a therapeutic. Thus it was useful in acid dyspepsia and gastritis. It was wonderful how soon a cure might be effected where the patient could afford to wear a good pearl at the neck. Where it could not be afforded less expensive medicines generally did all that was necessary. The pearl was exceedingly psychic and very susceptible to all magnetic and psychic conditions. A pearl whose conditions were out of harmony with those of the patient might suffer to the point of being absolutely destroyed. When a pearl fell sick—as it was called—being full of bad magnetic conditions, it could be restored to health by being put in magnesia, when it would quickly recover its lustre. The black pearl was the easiest thing in the world to psychometrize. It could be given to a tyro in psychometry and he would be able to gain

impressions at a great rate. The black pearl absorbed everything and reflected nothing. Directly the psychometrist touched it, it seemed to open to him its past history.

THE OPAL.

The opal was alleged to be an unlucky stone. So it was as an investment, for one could never tell how it would behave. One day it would be in perfect condition and the next in a sickly state. It was invaluable in eye troubles. Worn on some persons who were in an unhealthy state the opal would actually grow a kind of film identical with the film of cataract. If it were worn between the eyes of an individual suffering from ophthalmic disease it would take on this peculiar film and the eyes would steadily improve. The opal decayed more quickly than any other stone and soon lost its power. After being used therapeutically once or twice it did not recover its healing virtue.

Many other varieties of stones—moonstone, jasper, cornelian, &c.—all having some therapeutic value, might be dealt with did time permit. But the question remained to be asked why precious stones should possess this property. The reason was to be found not in any mystical significance attached to them, although admittedly imagination and suggestion played their part, but in the fundamental chemical constituents of each stone, which gave it a special and peculiar influence of its own. Precious stones could be classified according to their chemical constituents into three classes—carbon, alumina, and siliceous. Thus we had the diamond, representing the carbon element; the sapphire, the oriental ruby, and the topaz the alumina; the opal, the amethyst, and the agate the siliceous. In the diamond it was the carbon element which exercised a direct influence on the digestive organs; stones of the alumina class had a beneficial effect on the mucous membrane, and those of the siliceous, while bringing about good results on the mucous membrane, dealt more with organic troubles.

Mr. Street here gave some particulars of birth-stones (the term was not to be taken too literally), and gave a list of stones, harmonious and discordant, as follows:—

People whose birth-stones are pearl or amethyst find therapeutic harmony with amethyst and discord with diamonds and emeralds—that was to say, they should not use diamonds or emeralds. The remaining birth-stones may be put in the form of a table, thus:—

BIRTH-STONES. THERAPEUTIC HARMONY.		ANTAGONISM.
Sapphire.	Sapphire. Amethyst.	Topaz.
		Turquoise.
Emerald.	Sapphire.	Emerald.
		Agates.
Turquoise.	Sapphire.	Ruby.
		Garnet.
Diamond.	Amethyst.	Ruby.
		Emerald.
Topaz.	Ruby. Amber.	Emerald.
Opal.	Pearl.	All other Stones.
Ruby. (The ruby as a birth-stone gives a neutral effect with all other stones. There is little or no discord or harmony.)		

In closing, the lecturer remarked that the fascination of the study was increased as one realised that the therapeutic value of precious stones was in harmony with the therapeutic value of colours. When we came to correlate the results of our investigations we found that all therapeutic agents were linked together, no matter how great their seeming diversity.

THE CHAIRMAN said it seemed to him that there was a principle underlying Mr. Street's discoveries. The universe was alive in every part, and what we called precious stones were centres of life of a certain grade. We knew from recent scientific researches that radium had a tremendous power because it radiated something from itself without appearing to suffer any diminution of its energy. Radium was, however, but one of many radio-active substances, and the radiance of precious stones was doubtless the expression of a form of life. He had listened with interest to Mr. Street's references to the use of a piece of potato as a remedy for disease. Much depended, no doubt, on the belief in the virtues of the piece of potato. The question was whether the sufferer did not cure himself whatever he employed—

potatoes or precious stones. He inquired what the lecturer meant by birth-stones.

MR. STREET, replying, said there had been many points he had not touched upon—the subject was too vast. Birth-stones were those stones which came under the astrological description—the stones which harmonised with the planetary conditions prevailing at the time of birth.

VICE-ADMIRAL USBORNE MOORE, referring to the statement in the early part of the address as to the identification by the sensitive of precious stones in a dark room, inquired how it had been possible to check the identification if the experiment had been made in the dark.

MR. STREET replied that after the sensitive had named the gems they were taken out of the room and examined in the light, and the psychic was not told whether she was right or wrong.

Answering other questions from the audience, Mr. Street said that malachite had something of the therapeutic quality of the emerald. It was said to be especially adapted for the treatment of St. Vitus' dance, but he had no personal experience of its curative powers. Crystals had no therapeutic value whatever, although they were useful in the development of clairvoyance. Amber necklaces were used in cases of disease of the thyroid gland. A mixture of amber and pearls was inharmonious. The amber was stronger than the pearl, and the pearl suffered. The snake-stone was used in cases of King's Evil. The Virginia snake root was said to have the same properties as the snake-stone. The beryl had much the same therapeutic value as the aquamarine. Both belonged to the emerald family, but the emerald was the more powerful. To an inquiry whether rubies and cat's-eyes were a good combination, Mr. Street replied that he did not think any other stone should be worn in conjunction with the ruby. The proportion of persons who would be affected by precious stones was, no doubt, limited, but as people grew receptive to psychic influences they would respond to the influence of gems. It was to be remembered that sickness did not in all cases mean a negative condition. Some sick persons were amazingly positive. The action of any particular gem varied considerably according to the nature of the person who wore it. A gem might prove noxious to one person and beneficial to another.

THE CHAIRMAN, in moving the customary vote of thanks, said this was the last lecture of the present session. When they met again it would be under altered circumstances. During the last few months some of the members of the Alliance had passed on, and others had suffered loss and bereavement. With such conditions as now prevailed they must expect to meet again in changed circumstances. But they should remember that although hardship and privations might fall to their lot this great war was the means to some great end. It would make the world a better place to live in than it was before, so they must be hopeful. Each one of them, by his mental attitude, could do something towards bringing about that better order of things which would come when the war was over. (Applause.)

VICE-ADMIRAL USBORNE MOORE, in seconding the vote of thanks, said they had all been greatly interested in Mr. Street's address, and it would give them something to reflect upon. He had come a long distance to address them, and they thanked him sincerely for his services that evening.

The resolution having been cordially adopted, the proceedings terminated.

ANSWERS TO CORRESPONDENTS.

INQUIRER (Wilmslow).—May it not be interpreted as a reference to the Trinity or triune Power, and the new light that is coming into the world to-day?

A CONSTANT READER (Ramsgate).—We thank you for your letter. The vision you mention compares with many which have been received, and we have filed it for future reference.

PTE. W. BETTINSON.—We quite sympathise with your point of view, but it is to be remembered that many minds have to be catered for. That the means provided are so inadequate is not the fault of the workers, but rather that of those for whom they work. We must each do what we can, and be content to leave the rest to those higher agencies which have the interests of the movement quite as much at heart as any of us on these lower levels of life. We may easily be over-anxious and fearful of results, and this is to be avoided.

THE NEW WAVE DETECTOR.

FURTHER MESSAGES AND CORRESPONDENCE.

Mr. Wilson informs us that he has in hand a number of "radiograms" with some of which he is dealing. A few of the more important have been sent to us, but as they are, more or less, private in nature we do not at present feel justified in publishing them. One which was addressed to "Robert Arde, Belfort," was sent by us to Mr. Robert Ardis, of Belfast—whose name is well known to us. Mr. Ardis failed to understand its purport, although it seemed to have some reference to his affairs. Subsequently there arrived another message for him explaining that in the first had been accidentally included a portion of a wholly distinct message. This second message dealt with an episode known to Mr. Ardis. After explaining the cause of the confusion in the first message, it states:—

We view with strong disapprobation all efforts of malicious people to throw discredit upon mediums on account of the beliefs they profess, because we foresee, apart from the injustice, that the Spiritualistic cause would suffer greatly. This case is one of these.

The episode referred to is then dealt with minutely, with the time, the names and attendant circumstances, and certain statements are made concerning an individual whose conduct is severely commented upon. Some of the facts—not all of them—were known to us, but they were too private for disclosure, and the message throws a new and curious light upon them. In the course of a letter in which Mr. Ardis acknowledges the correctness of the message which he describes as "extraordinary and absolutely true," he writes:—

There are several interesting points in connection with it. One is that had I not been known to you or some of your staff I could not have been found.

The message is signed as being "transmitted by Ferdinand Bonaventura von Harrach," a name which Mr. Ardis states is unknown to him, but known to some of his Roman Catholic friends in his office as that of a man known for ages in connection with Italian religious establishments.

Then there were two radiograms (Nos. 51 and 52) which were sent to Count Miyatovich. No. 52 contains several statements apparently of a private nature. We gather that the Count, while he thinks that the earlier message of the two is meant for him, is unable to understand the later one. It contains the Servian word *braht* (brother) and some peculiarities, the significance of which Count Miyatovich is able to interpret. But as he is unable to identify the whole of the message it may be left for the present. It was not addressed to the Count or any other person, but merely sent to him by reason of some allusions which appeared to relate to him. We may publish both in a future issue.

Then we have a radiogram (No. 58) also unaddressed. It commences:—

There is someone wishing here to communicate whom (*sic*) is called Elodei [or Elodee; Mr. Wilson is uncertain which is correct]. For myself I speak very little, and my strength is not much for this. Try to send Ivan Ivanovitch, Njinnji (!)

Then follows a private message in English, followed by a French phrase, and these words, which may be Russian:—

Po zu rnychkou kluyonet syta lyvast Chitakoff.

On the 5th inst. Mr. Wilson received the following radiogram (No. 62):—

To Don A— V— en la ciudad de Sevilla: Hijo mio no quieres tu perdonala esta vez acuerdetela la caridad es la mayor de todas las virtudes cristianas.—Antonio.

We give the message (which has not been translated) in the hope that it may be possible to identify Don A— V—, of Seville.

"N. G. S." writes:—

Whether or no Dr. Crawford's expression, "Psychoplasmic field" is his own invention, it conveys sufficiently well the fact that the medium is surrounded by a peculiar "influence" without which physical phenomena do not take place. Dr. Crawford describes this field as consisting of a constant stream of particles issuing from the medium and bombarding space like the streams from radium. He says it acts like a solid, and, by means of a

"pulse" projected through it, moves distant objects and produces the familiar raps. He accounted in this way for the motion imparted to Mr. Wilson's galvanometer in his earlier experiments.

All that may be possible and true, but the question is this: is it reasonable to suppose, as Dr. Crawford does, that a "pulse" of this purely material type can so act upon Mr. Wilson's "detector" as to deceive him into the belief that he is registering waves in the ether? For it must be remembered that he is not now using a galvanometer, but listening through a telephone to the "make and break" of an electric current. The matter is of obvious importance, since the whole object of an apparatus is to obtain messages from the spirit world which do not pass through the distorting medium of another mind, and it is suggested that these etheric waves may be actually thought-waves received direct from spirit communicators.

Mr. George E. Winter, of 60, Caversham-road, N.W., writes:—

When a man of science constructs a new instrument by means of which new and startling phenomena can be registered, it is the invariable practice for the details of such an instrument to be given to the world. In this way his fellow scientists can not only satisfy themselves that the claims of the inventor are valid, but they may also, by careful experimentation and subsequent modification and improvement, carry his investigations to a still more successful conclusion.

I suggest, therefore, that Mr. Wilson would earn the gratitude of all Psychical Researchers if he were to publish the details of his "New Wave Detector" so that others might construct it and confirm its marvellous properties.

The reproach levelled against Psychical Researchers by the students of material science has always been that their alleged phenomena cannot be reproduced experimentally. The reason, of course, is simple enough. One of the factors is a human organism which is so complex an instrument that the conditions necessary for any particular manifestation cannot be isolated.

But here we have a physical instrument working, apparently, without the aid of a medium. Surely this is a unique opportunity for introducing the exact experimental methods of physical science into psychical research.

As your Belgian correspondent suggests, wireless telegraphy amateurs (whose name is legion) might go further into the matter.

Mr. Wilson, answering an inquiry as to his progress, writes:—

To your request that I shall communicate any new developments which have taken place, I can only reply that so far I have very little to say. I am not yet justified in drawing any hard and fast conclusions, as my experiments are still in a tentative stage.

I recently met a gentleman who expressed his desire to test the New Wave Detector by requesting, unknown to me, one of his "spirit friends" to send a message by the machine. The result (which I understand was successful) will, I am told, be fully dealt with by the experimenter.

The machine is the subject of consideration by a number of people whose qualifications secure for their opinions ample weight.

Nevertheless it is still, from my point of view, in an elementary stage, which will hardly be improved until I leave London—which I contemplate doing shortly—to carry on my researches in some place where I shall be able to work in quiet.

DAVID WILSON.

The Rev. Charles L. Tweedale expresses the following views:—

The discovery announced by Mr. David Wilson is of such a revolutionary character that, if confirmed by further investigation, it must needs be regarded as of the most profound importance. The verdict of the scientific authority who dismissed the matter as a mere question of accidental vibrations was obviously premature. That the communications, from whatever source they come, are not the result of chance is obvious to any intelligent person who takes the trouble to study them for five minutes.

Mr. Wilson claims that the mysterious substance in the metal box practically takes the place of the medium in these communications.

It is to be hoped that this is the case, but there is a possible alternative that Mr. Wilson himself may be the medium. This could be decided by having the apparatus worked by some other person when Mr. Wilson is nowhere near. Probably this may have been done if the instrument in Paris had been worked independently.

A point which will have to be considered also is to what extent the apparatus may be influenced by other instruments.

All interested in the subject will watch with deepest interest the investigations towards the solution of this problem.

INTERPRETATION OF THE ARABIC MESSAGE (No. 59).

Mr. E. Oliver kindly furnishes us with a translation of this message. He informs us that it is the Fatiáh—a Muslim prayer. The first few words of the prayer are omitted in the message. These are "Bismilláh, irrahman irrahahim," and then comes "alhamdu," the word with which the radiogram commences. He gives the whole passage in Arabic, which compares very closely with the radiogram, in which there are certain mistakes in spelling and the proper separation of words. It translates as follows:—

Praise be to God, Lord of the worlds, the Compassionate, the Merciful. Thee only do we worship and to Thee do we cry for help. Guide us in the straight path, the path of those to whom Thou hast been gracious, with whom Thou art not angry and who go not astray.

Mr. Oliver informs us that he can make nothing of the other message (No. 57), which also appeared to us to be Arabic.

WORLDS NOT REALISED.

LIFE AND MIND.

Taking vital force in its highest expression, in man, it is self-conscious and has independent will. It arises above the atoms of its physical being, above the influences which environ it, and says, "I will," and executes that will. I know well that if we here leave physical science for metaphysics, there are philosophers who would not only reason away this force, but the existence of the body itself. They are true intellectual acrobats—amusing jugglers, who throw words instead of painted balls, and confuse by their wonderful dexterity. Yet, after all has been said, we know we exist and have physical bodies. Had we not such bodies the thought of them would never have been fashioned in our minds. As we know the sun will rise, or the night follow, we know we have bodily forms, and are thereby brought into contact with the physical world. It is a fact, and as such cannot be reasoned away. In the same manner we are conscious of a mental or spiritual life which arches the physical world as the dome of the sky.

IS THE GULF BETWEEN SPIRIT AND MATTER BRIDGED?

Here we come to that vague and uncertain realm where spirit touches matter. We leave the coast-line of the tangible and seen for the intangible and unseen. There is no bridge over the gulf, which is said to be impassable. Material and spiritual phenomena are united by no common bond, and each stands by itself. The great thought-stream has set toward the materialistic interpretation of all spiritual phenomena, or ruled them out of the pale of the believable. If these phenomena are real, if man—the Ego—is superior to the oxygen and carbon of his body; if the manifestations of mind are superior to the combination of tissue in the lungs, then all these manifestations should be amenable to certain laws and conditions, which, ascertained, will harmonise them into a perfect system.

The brain is the point of contact between spirit and matter, and as far as the manifestations of that spirit are related to the material world while connected with the physical body, it must be through and by means of the brain. The intimate character of this relation gives strong colour to the reasoning based on the material view that the brain produces thought, as the liver produces bile. But such reasoning is from appearance rather than the reality. There is, as Tyndall eloquently expressed it, a chasm between matter and mind that cannot be passed:—

The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. . . . Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, "How are these physical processes connected with the facts of consciousness?" The chasm between the two classes of phenomena would still be intellectually impassable.

SPIRITUAL SUBSTANCE.

As the experiments alluded to show that matter may, under certain conditions, take on new properties, ceasing to be matter, in the usual acceptance of that word, the horizon of matter which

has been thought to rest over attenuated hydrogen may extend to infinite reaches beyond, including stuffs or substances which have never been revealed to the senses. As the eye is capable of detecting only a narrow belt of rays, and the ear a scarcely broader belt of sounds, beyond which, on either side, are unknown realms of light and sound, so we are able to detect only a narrow range of elements; and there may be a realm on one side too gross for recognisance by the senses, and on the other, one too attenuated. Beings fashioned of this attenuated substance might walk by our side unseen, nor cast a shadow in the noon-day sun.

SPIRIT ETHER.

Aside from this spiritual substance, beyond the pale of the most attenuated matter, is the spirit ether. The students of light have found it possible to explain its phenomena only by the hypothesis of an ether, a universal fluid of extreme tenuity, the vibrations of which are interpreted by the eye as light. This ether was at first a dream of the imagination; but, by answering all questions and receiving the verification of mathematics, it has become a demonstrated reality. It is probably the common medium for the transference of electricity, heat and magnetism as well. It is an illustration of one of the many instances where the imagination has overreached the reason in the race of discovery.

In the same manner we may predicate another ether, the medium through which all spiritual phenomena are produced. We may prove the existence of this ether, by the certainty and harmony of the answer it gives, as the existence of the luminiferous ether has been demonstrated. As the great life-giver, we may distinguish it as psycho-ether. It cannot be said to be material, for it belongs to the region beyond that recognised as material by our senses. It is the sublimation of matter, vastly more attenuated than light-ether, and thought is propagated in it from thinking centres, as light is in the luminiferous ether from luminous bodies. The qualities of this ether are the possibilities of life and spirit, and to it for explanation we refer all psychic phenomena.

—From "Psychic Science," by HUDSON TUTTLE.

JENNY LIND AND THE FOX SISTERS.

We cull the following from our American contemporary, "The Spiritual Alliance Weekly"—a journal noteworthy for its clear type and careful production:—

Nearly half a century ago James Parton wrote a biography of Jenny Lind, the world-renowned Swedish vocalist—who, by the way, resided for a time with her husband, Otto Goldschmidt, at Northampton, Mass.—and incidentally he relates an incident of peculiar interest to Spiritualists. She first visited this country, under contract with P. T. Barnum, in 1850, and at that time the "Rochester Knockings" were a topic of popular interest. Horace Greeley, the greatest editor of his time, had visited Hydesville, and received evidence of spirit return through the Fox girls which he regarded as indubitable. He called upon Jenny Lind in New York, and several other distinguished guests were present. He and N. P. Willis were discussing the spirit raps, when Miss Lind, overhearing their remarks, asked for particulars, and ended by wanting to know if she could witness the manifestations.

"I answered that she could do so," to quote Mr. Greeley's own words, "by coming to my house, as Katy Fox was then staying with us. She assented, and a time was fixed for her call; at which time she appeared, with a considerable retinue of total strangers. All were soon seated around a table, and the 'rappings' were soon audible and abundant. 'Take your hands from under the table!' Mademoiselle Jenny called across to me in the tone and manner of an indifferently bold archduchess. 'What?' I asked, not distinctly comprehending her. 'Take your hands from under the table,' she imperiously repeated; and I now understood that she suspected me of causing, by some legerdemain, the puzzling concussions. I instantly clasped my hands over my head and there kept them until the sitting closed. I need not add, this made not the smallest difference to the 'rappings.'"

This occurred more than sixty years ago, and every attempt during the intervening time to explain the "rappings" through the Fox girls, duplicated by many other mediums, without acknowledging the basic truth of Spiritualism has failed, ignobly and utterly.

SIDELIGHTS.

A correspondent writes that at a private gathering held early in the present year at a house in London (he gives the address) it was predicted that the "Lusitania" would be torpedoed by the enemy with great loss of life, and that an air raid would be made at the mouth of the Thames. This was to be followed by another air raid on London which would damage some of our most cherished buildings, and by a landing in Scotland. Our correspondent adds: "I had almost forgotten this until reminded by the loss of the 'Lusitania' and the raid on Southend."

"Pax," a lady correspondent, writes of the power of prayer in helping the departed, and quotes a message from an arisen soldier friend, in the course of which he said, "Tell England she will be saved; tell her to fear not." "Pax" adds: "He sent a message to his own relations and said that all those round me wanted me to know how much the prayers and thoughts help them." Referring to the prayers offered in church, she counsels that the worshippers bear the names of the departed on their lips, "and definitely pray as each name is read out by the clergyman, be it known or unknown."

We have received from Stead's Publishing House, Bank Buildings, Kingsway, W.C., an especially timely pamphlet by Miss Estelle W. Stead, entitled "Why I Believe in Spiritualism," which, it is hoped, "may be a means of bringing comfort to many who have lost relatives in the war." To Miss Stead Spiritualism is "the only rational, the only possible belief." She is convinced absolutely of the possibility of spirit communication. While holding that the highest and finest communion with the other side is by impression, Miss Stead declares that she has had very definite proof of communication by means of the impressibility of certain physical mediums, and advocates every facility being given to those who have this special gift. The pamphlet is issued at threepence.

The manager of one of the principal firms who deal in antique books writes to us suggesting that Johannes, so well known in connection with the famous war prophecy, was Johannes Lichtenberger, who lived as a monk in the mountains of Alsace towards the end of the fifteenth century. His prognostications created wide interest, and many editions and translations were published. At the time of writing we have not had the opportunity personally to investigate the claims of this particular Johannes, but are making inquiries amongst those learned in ancient books.

The transition of Mr. J. C. Eno, the well-known chemist and proprietor of the famous Fruit Salt, is of interest to Spiritualists by reason of his long association with the movement. He was for many years a member of the London Spiritualist Alliance and was particularly interested in the phenomenon of materialisation. It was his ambition to get a full-form materialisation in the light, and in pursuit of this object he effected an arrangement by which a series of special sittings—the sitters (who included Mr. J. S. Farmer, the late Mr. Dawson Rogers and Mr. H. Withall) being unchanged throughout—were given by Mr. Eglinton with a successful result, as described in "Twixt Two Worlds." The séance at which materialisation in the light took place is said to have been one of the finest on record.

There is a good deal of interesting matter in the May number of the "British Journal of Astrology." The Editor returns again to the question of the duration of the war, and expresses the opinion that "the year 1915 will not see the definite cessation of hostilities, and until the autumn equinox of 1916, there do not appear to be any definite indications of peace." Sepharial, in "The Kaleidoscope," calls attention to some curious predictions made by Mme. Lucille Beryl, which are thus briefly summarised: "The war will not be advantageous to Russia. England is assured of victory. The navy will be severely hurt but will come out victorious. The enemy will be

driven out of Belgium. France will regain Alsace-Lorraine. The year 1915 will not register the downfall of the German Empire, but it will be a period of great trouble and adversity to the Kaiser." Mr. James Harvey contributes a thoughtful paper on "The Occult Significance of Genesis." Mr. C. Sherburn courageously puts forward an improved system of "Weather Forecasting," and Mr. G. V. Dodderidge gives some remarkable instances of lucky and unlucky numbers. Other articles are concerned with the horoscopes of the Kaiser's sons, and the fate of babies whose birthmonth is May.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Origin of the Soul.

SIR,—Mr. Bush finds my letter "distinctly good but very materialistic." He means, I am sure, that it is good and sensible. It is as I thought. He is ready, if need be, to accept the theory of evolution and our position in the simian family, but he still hankers after those missing links. I have offered him Pithecanthropus, but he rejects him with scorn. No doubt others will turn up in time, unless they are sunk under the sea, and if so Mr. Bush shall certainly have the refusal of them. But this search for the missing links is, after all, but an idle exercise in supererogation. The scalpel of the anatomist provides all the missing links that are required, and more.

Mr. Bush's special concern, however, is with the *methods* of evolution and of individual development. He has a device and apparatus of his own—viz., the creation of new species by interference from above, and what I have called his "complete scheme of parenthood," according to which body, soul, and spirit are all equally the offspring of the parents, and the body's development from the primal cell is entirely under the direction and control of the newly generated spirit. So that when I ask, "Why enemy microbes?" he replies, "Infinite Love has decreed the dissemination of disease throughout the world." When I ask, "Why unlovely parasites?" he replies, "It may well be that parasites are not unlovely to the eyes of Infinite Wisdom and Love." (Shocked and amazed am I at this bold indictment of the All-Highest.) When I ask, "Why are children sometimes born with tails?" "Because," answers Mr. Bush, "the spirit of the child-to-be decided that, all things considered, it would like to have a tail!" I say nothing as to the propriety or otherwise of this preference for a tail, but I should like to ask him what is his exact idea of this spiritual propagation. It seems to involve two necessities—infinite divisibility of the spirit (or Ego) and its perpetual renewal, like the oil in the widow's cruse. For the spirit of the child is withdrawn from the spirits of the parents, and yet they suffer no loss. This conception is distinctly good, but very materialistic.

Having landed himself in these difficulties, it is only natural that Mr. Bush should wish to know *my* views upon the origin of the spirit in each of us. (He uses the word "soul," but surely that means the spirit-body, not the spirit or innermost essence.) I may say at once that I take my stand firmly upon the bed-rock of agnosticism. Frankly, I do not know. At any rate, my ideas are too fluid to submit to criticism. But I am investigating—that is to say, I am listening with attention to what Mr. Bush has to teach; I sit at the feet of the Theosophists (I am willing to learn even from a Theosophist); I play with the doctrine of reincarnation; I toy with the fantasy of a group-soul.—Yours, &c.,

N. G. S.

SIR,—I have read with very great pleasure and keen appreciation the excellent letter by Mr. Richard A. Bush in your issue of the 8th inst., and I cannot refrain from expressing these feelings. Mr. Bush puts into terse and synthetic words what is in fact the true Hermetic doctrine, that doctrine which I so much admire, and endeavour to advocate in my writings as far as I can.

Mr. Bush holds, and indeed with truth, that the Primordial Mind is that Divine force which shapes and informs, as the Alchemists say, the last hypothesis of science, the electric atom; that mind is motion behind, before, within, without, and it consists (if we can use the word) of that pure ether or *eleuthera*, as the Hermetists called it, the life that makes everything living, moving and in shape. This finer ether is unknown to the chemists, but Mr. Bergson postulates it in his "Creative Evolution" very clearly.

This may seem also a materialistic notion, and to pave the way for a dethronement of God. But only the careless and shallow thinkers would say this; and I feel very sure that Mr. Bush would not.

However, this most noble subject cannot worthily be approached in a few lines, but I offer them all the same, as I should like to thank Mr. Bush for the many valuable words in his letter with which I cordially agree.

I do not remember the letter signed "N. G. S." to which Mr. Bush's present letter is a direct answer, and I have passed on the copy of *LIGHT* in which it appeared, but this does not matter. I am only concerned with the expression of Mr. Bush's own views, and with them I feel in warm sympathy.—Yours, &c.,

ISABELLE DE STEIGER.

Vron d'ég, Llangollen.

The Legend of Mons.

SIR,—It may sound very unpatriotic, but I not only see no reason to believe the Mons story—the different versions of it contradict one another—but frankly I do not wish to believe it. "The angel of the Lord encampeth round about them that fear Him," is a text I have seen appended to one version supposed to have been narrated by two British officers—one of whom had previously been thoughtless and irreligious, the other a "good-living" man. What sort of a ring has that text, or similar texts, in such an application? Is it a true one? Yet it is probably the idea at the back of this and similar stories. In the old crusading days it would appear that St. George was divinely directed or permitted to help Christians to fight infidels—having doubtless been granted special powers of intuition to distinguish one from the other. It may be supposed that even among our foes there are a few God-fearing or "good-living" men, and they will probably be under the impression that the angelic host ought to be on their side rather than on ours. It is the old ugly idea of moral and spiritual deserts. We may feel strongly that our cause is right, but that is quite a different thing from assuming that an army of spiritual beings has been told off by some Divine behest to guard the lives of our fellow-countrymen. I do not doubt the existence of an over-ruling Providence which will bring good out of evil, but I do not believe that that Providence acts in any such arbitrary and one-sided fashion. Are we to suppose that the spirit friends of our soldiers are specially permitted and empowered to protect them while those interested in the success of their kinsmen on the other side are specially prevented from interfering? Such a view is almost as narrow and obfuscated as that of the foolish, ignorant rowdies among us who imagine they are doing their country a service by wrecking the houses and stealing the property of any of their unfortunate neighbours who happen to have foreign names—a form of "patriotic" insanity with which every self-respecting citizen should take the earliest opportunity of dissociating himself.

No, the only worthy view to take of angelic appearances on the battlefield, if such actually occur, is that conveyed on p. 233 in the last lines of "E. G. C.'s" beautiful little poem.—Yours, &c.,

D. ROGERS.

Prayer and the War—A Suggestion.

SIR,—To all who believe in the power of prayer, and to Spiritualists in particular, it must seem shocking that the various nations engaged in the present terrible strife should be praying to God day by day for the success of their own arms and the downfall of their enemies. We rightly desire success, no doubt, and if prayer is the soul's sincere desire, someone will say, perhaps, Why should we not, then, pray for success? The answer is a very simple one. We are quite right to pray for success to

the right cause, and we are quite justified in believing, as we all do, that ours is the right cause, but the method of our expressing this is not quite what it should be. By these rival appeals to God to be on the side that we are on, we are importing a spiritual warfare into the strife. The difficulty would be got over if every petitioner of every country would frame his prayer more on these lines:—

"God, who knowest which of the combatants in this fierce conflict is inspired by right and true motives, we pray Thee to prosper the true cause and bring to naught every effort that is put forth in the spirit of aggression and evil motive. Thou who art the God of Love, frustrate every attack made in a deliberate spirit of mere hatred, which is contrary to Thy Being, and forward every struggle to right the wrong, to relieve the oppressed, and to establish peace and goodwill on an equitable basis. Divert and thwart, in Thy mercy, every diabolical outrage and atrocity attempted by the evil-minded against innocent non-combatants or against even those who are fighting for their country. Speed the advance to victory of those whose banner is pure and unsullied with any lust of false conquest, and grant that the war may swiftly terminate in a great and lasting peace, with goodwill among all the nations of this great continent."

Such a prayer as this could be offered by every Christian, of every nationality, whether combatant or neutral, and he who cannot frame his lips to any one of its petitions stands self-condemned as not of the spirit of Christ. Surely such a prayer if adopted universally, either in these or similar words, would do something, however slight, towards creating a *rapprochement* rather than towards increasing the bitterness by dragging animosity into the spiritual sphere. It would give pause to some who openly avow and boast of their hatred, and to the God Who answers prayer it would surely be more acceptable than petitions that deliberately prejudge the strife and, as it were, dictate to the Almighty as to the way in which we would have His Divine Providence exercised.—Yours, &c,

PACIS AMATOR.

National Fund of Benevolence.

SIR,—The following are the donations received for the above fund during March and April: Mrs. Ruth Hey, 4s.; Mr. Geo. Smith (Hull), 2s. 6d.; Hyde Society, 15s.; Frazer Hewes, £1 1s.; Sambo's box, £1 5s.; H. Marsden, 2s.; Manchester Good Friday Celebration, £5 5s.; Miss Boswell Stone, 5s.; total, £8 19s. 6d. I am truly grateful to the donors who in this time of national stress have remembered the needs of our old workers.—Yours, &c,

(Mrs.) M. A. STAIR.

14, North-street, Keighley, Yorks.

DIRECT VOICE SEANCES.—Mr. D. Rickley, President of the Cullercoats Society, writes: "On the evenings of Thursday and Friday, May 13th and 14th, two seances were held at 13, North Parade, Whitley Bay, the medium being Mrs. Roberts Johnson, of West Hartlepool. There were fourteen sitters, and the trumpet was used very freely by the spirit friends. During the two meetings no fewer than twenty-five sitters held communication with their friends. The visitors gave their Christian and surnames most distinctly, all being recognised. A young man belonging to Whitley Bay, who met his death through the war, spoke very distinctly and sent a message to his mother. He promised that there should be forget-me-nots placed upon the carpet for the sitters and one rose for his mother. When the lights were turned up there were the flowers."

CLAIRVOYANCE AND AID TO INQUIRERS.—A remarkable seance was held at Mr. McKenzie's residence at 1, Stanley-gardens, Notting Hill Gate, W., on Sunday, May 9th, when Mr. A. Vout Peters met a number of people new to the subject, many of whom had never previously sat with a clairvoyant. Sixteen descriptions were given, all recognised, and several containing remarkable evidence of identity. It was a difficult group to convince, and Mr. McKenzie is delighted to testify to Mr. Peters' power to give such great satisfaction under the circumstances. The two "At Homes" arranged by Mr. and Mrs. McKenzie to meet those who had been present at the Steinway Hall lectures and wished for further information were largely attended, between sixty and seventy persons taking advantage of them. Mr. and Mrs. McKenzie will be "At Home" at 1, Stanley-gardens, on Thursday evenings, from 8 to 10 p.m., during May and June, and offer a hearty welcome to any who feel a need of help on any particular aspect of the subject.

SOCIETY WORK ON SUNDAY, MAY 16th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. Percy R. Street deeply interested a large audience with an address on "Spiritualism and Religion." Messrs. Morrissey and Weedon sang a duet. Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—10th inst., Mrs. Cannock gave successful clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advertisement on front page.—D.N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Services conducted by Mr. Horace Leaf. In the morning, Mr. Leaf gave some personal experiences, and in the evening delivered a controlled address. Clairvoyance at each service. For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave inspirational addresses, morning and evening. For next Sunday, see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Miss Violet Burton gave a most helpful address on "The Open Way." Sunday next, at 11 a.m. and 7 p.m., address and clairvoyance by the president. Thursday, 27th, at 8 p.m., clairvoyant demonstration by Mrs. Podmore (silver collection to defray expenses).

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good clairvoyance by Mrs. Hadley; evening, Mr. W. E. Long, interesting address on "Devils and the Dead." Sunday next, 11 a.m., Mrs. Hadley, clairvoyance; 6.30 p.m., Mr. W. E. Long, trance address on "The Ascension of Man."

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Miles Ord gave an address, followed by clairvoyant descriptions. Sunday next, at 11.15, public circle; at 7, address and clairvoyance by Mrs. Mary Gordon. Friday, at 8, public meeting. May 30th, Mrs. Webster.—F. K.

WIMBLEDON (THROUGH ARCHWAY, NOS. 4 and 5, BROADWAY).—Address by Mr. Percy Beard, and helpful spirit messages by Mr. Bashan Lang. Sunday next, at 7, Mr. Ernest Hunt on "Our Unrealised Possibilities." Wednesday, at 7.30, public circle. Psychometry by Mrs. Brown, of Kingston.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Roberts gave a very interesting account of her experiences since she became a Spiritualist, which was followed by some clairvoyant descriptions by Mr. Roberts. Mrs. E. Bryceson presided. Sunday next, Mrs. Miles Ord, address.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. A. V. Peters, address on "Death," and clairvoyance. 12th, social evening. Sunday next, 3 p.m., Lyceum; 7, Miss Woodhouse, address and clairvoyance. Wednesday, Mrs. George, address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful, well-attended circle; evening, good address by Mr. F. G. Clarke (vice-president), vocal duet by Lily and Cassie Goodwin (Lyceumists). Sunday next, 11.15 and 7, Mr. H. Boddington, address. Tuesday, 3, interviews; 8, public circle, also Wednesday at 3. 28th, Lyceum concert.—H. J. E.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Addresses and clairvoyance by Mr. Arthur Lamsley. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Neville; also Monday, 8 p.m. Silver collection. Tuesdays, 3 and 8, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. T. Wooderson gave an address and answered questions; evening, address and clairvoyance by Mrs. Cannock. 13th, descriptions and messages by Mrs. Moore. Sunday next, 11.30 a.m., Mr. Cowlam; 7 p.m., Mr. G. Tayler Gwinn. June 3rd, at 8.15, Mrs. Miles Ord.—T. G. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Clempson gave an address on "The Judgment Day" and several clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Boddington, address and clairvoyance. 30th, Mrs. Maunder. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Addresses by Mrs. Annie E. Bentley on "Keeping Faith" and "The Aims of Spiritualism," also remarkable descriptions. During our mission week many strangers attended, and we look forward to good results accruing. Sunday next, 11.15 and 7, Mrs. L. Harvey. Wednesday, Mrs. Brownjohn. 30th, Mrs. Alice de Beaurepaire.—J. F.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, lucid address by Mr. L. I. Gilbertson on "Spiritualism and the Bible." We shall welcome this speaker again. 13th, Mrs. Neville gave an address on "The Open Door," followed by clairvoyance. Sunday next, 11.30 a.m., circle service; 7 p.m., Mrs. Peeling, address and clairvoyance. Thursday, 27th, at 8 p.m., Mrs. Beatrice Moore, clairvoyance. Silver collection.—P. S.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. R. King interested a large audience with an address on "Some Mysteries of Colour." Sunday next, Miss F. Morse will give an address and clairvoyance.—M. W.

HACKNEY.—**240A, AMHURST-ROAD, N.E.**—Morning, Mr. Dougall conducted the meeting; evening, Mr. R. Boddington gave an impressive address on "Shall History Repeat Itself?" and ably answered questions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. Alice Jamrach, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, Fellowship meeting; afternoon, children's Lyceum; evening, Mr. G. R. Symons delivered an uplifting address on "The Open Vision," and Mrs. Hayward followed with well-recognised clairvoyance to a large audience. 13th, Mr. Connor gave an address and Mrs. Connor clairvoyance. Sunday next, 11.30 a.m., Mr. Beales; 3 p.m., Lyceum; 7, visit of London Lyceums' District Council—special service. 27th, open circle, several mediums present.—A. T. C.

PORTSMOUTH.—**311, SOMERS-ROAD, SOUTHSEA.**—Addresses and clairvoyant descriptions by Mrs. A. Spicer.—P.

TORQUAY.—Address by Professor Albert Card, F.T.S., on "Influencing Powers." 13th, address by Mrs. Thistleton.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mrs. Jamrach. 13th, address by Mr. F. T. Blake.

PORTSMOUTH.—**54, COMMERCIAL-ROAD.**—In the morning Mrs. M. Maunders delivered an address, and in the afternoon gave clairvoyant descriptions, which were most successful.

NOTTINGHAM.—**MECHANICS' LECTURE HALL.**—Mr. Will Phillips gave addresses and Mr. A. Bellamy clairvoyant descriptions, morning and evening.—H. E.

TOTTENHAM.—**684, HIGH ROAD.**—Address by Mrs. Mary Gordon on "The Truth Shall Make You Free," followed by clairvoyant descriptions.—N. D.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Morning and evening, Mrs. Harvey, of Southampton, addresses and clairvoyance and many helpful messages.—W. G.

EXETER.—**MARLBOROUGH HALL.**—Addresses by Mrs. Letheren and Mr. Elvin Frankish, clairvoyant descriptions by Mrs. Letheren.—E. F.

SOUTHPORT.—**HAWKSHEAD HALL.**—Lyceum anniversary services conducted by the girl medium, Miss Bertha Cadman. Clairvoyantes, Miss Cadman and Mesdames Newton and Wood; also on Monday.—E. B.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Addresses by Mrs. Podmore on "Prayer" and "The Many Mansions," followed by clairvoyant descriptions; Mr. Rundle conducted the circle.—C. A. B.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. May. Mrs. Dennis gave an enlightening address on "Where are our Dead?" and Mrs. Pearse sang a solo. Clairvoyant descriptions were given by Mrs. Dennis.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Frank Pearce gave addresses; in the morning Miss K. Long played a violin solo and Miss Doris Wares sang. 13th, address and clairvoyance by Mrs. Stair.

READING.—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Addresses, morning and evening, by Mr. H. Boddington, which were very much appreciated. 10th, Mr. Percy R. Street gave a trance address. Subject suggested by the audience.—H. A. N.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Rev. Wm. Garwood, M.A., ably discoursed on "Personal Magnetism" and "The Imagination: Its Use and Abuse." 11th, medical readings by Mrs. E. M. Christie. 12th, good clairvoyant descriptions by Miss Hilda Jerome and Miss Beaty Fletcher.—J. G. McF.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STONE ROADS.**—Morning, spiritual healing service, conducted by Mr. B. W. Stevenson; afternoon, Lyceum; evening, address by Mr. Stevenson on "The Greatness of Little Things." Clairvoyant descriptions by Mrs. A. George. Solo by Miss F. Shead.

BIRMINGHAM.—**PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.**—Mrs. Inkpen (late U.S.A.) took both services, giving clairvoyant descriptions at each; evening subject, "The Value of Spiritualism." Large after-circle. 17th, Mrs. Inkpen took both meetings.—T. A.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, uplifting address on "The Message of May" by Mr. G. Prior. 10th, ladies' meeting, address and psychometry by Mrs. Maunders. 12th, address on "Why I Believe in a God" by Mr. Watson; clairvoyant descriptions by Mrs. Edith Marriott.—E. M.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Camp Meeting at King's Oak, High Beech, Epping Forest, on Saturday, June 5th, 1915. Rallies at 2 p.m. and 4 p.m. respectively at the "Roserville Retreat." Tea at 4.30 prompt. Adults 9d.; Children 6d. Tickets may be obtained from societies and on Camp Ground. Meeting under cover if wet. Book to Loughton or Chingford Stations (G.E.R.). Conveyances at the latter if desired.—E. ALCOCK RUSH, Hon. Sec.

LIVERPOOL SPIRITUALIST INSTITUTE. No. 1.—The second Annual Meeting was held on the 6th inst., at Eberle-street, Mr. Taylor presiding. Reports indicated successful season, financially and otherwise. The lectures maintained a high standard, in consequence of which an extension for a month was tried successfully. Eight lectures delivered by five Institute members were a notable feature. Press and private correspondence, disposal of literature, and lectures to other organisations have been important factors in commanding respect and a more tolerant attitude from opponents towards Spiritualism. Officers for next season: President, Mr. Taylor; Vice-President, Mrs. Darby; Treasurer, Mrs. Davies; Secretary, Mr. R. A. Owen; Assistant-Secretary, Miss Marmion. Committee: Mesdames Garner, Mayo, Raymond; Messrs. Ross and Appleton. Votes of thanks to lecturers, and to LIGHT for inserting reports, concluded the business.—R. A. OWEN, Hon. Sec.

NEW PUBLICATIONS RECEIVED.

"The Battle of the Lord." By the VEN. BASIL WILBERFORCE. Cloth, 3s. net. Elliot Stock, 7, Paternoster-row, E.C.

"Why I Believe in Spiritualism." By ESTELLE W. STEAD. Paper cover, 3d. Stead Publishing House, Kingsway, W.C.

"Mars: The War Lord." By ALAN LEO. Stiff cover, 1s. net. L. N. Fowler, 7, Imperial Arcade, E.C.

"Unexpected Tidings of the War and of the Future." With a Preface by the Countess of PORTSMOUTH and an Introduction by RACHEL J. FOX. Boards, 1s. net. Kegan Paul, Trench, Trübner & Co., Ltd., 68-74, Carter-lane, E.C., and 25, Museum-street, W.C.

"The Magic of Experience: A Contribution to the Theory of Knowledge." By H. STANLEY REDGROVE. With an Introduction by Sir W. F. Barrett, F.R.S. Cloth, 2s. 6d. net. J. M. Dent & Sons, 10-13, Bedford-street, and 66, Chandos-street, W.C.

Paper-covered books from the Power-Book Co., 58-59, Bunk Chambers, 329, High Holborn, W.C.: "Character-Building Thought Power" (7d.) and "In Tune with the Infinite" (1s. 2d.), by RALPH WALDO TRINE; "The Secrets of the Gods" and "The Secrets of Some Bible Legends" (1s. each), by M. KARADJI; "Woman's World-wide Work with War" (7d.), by SAMUEL GEORGE. Prices net.

NOW IN LONDON.

REV. SUSANNA HARRIS (American Psychic and Trumpet Medium.)

Private Seances, 7 p.m. (with the exception of Tuesdays and Fridays), fee 10s. 6d. Each Sitter.

Private Sitzings by Arrangement at 21s. Each Sitter.

AT

"Hunstanton House," 18, Endsleigh Gardens, N.W.
(Opposite Euston).

CRYSTAL-GAZING.

BEST CRYSTAL GLASS GLOBES. FOR CRYSTAL-GAZING.

Sizes --	2	Inches diameter	--	--	3s. 6d.
	2½	"	"	--	6s. 0d.
	3	"	"	--	10s. 0d.

All post free at above prices (foreign postage extra). Well packed in wooden boxes; also full practical instructions how to use them given with each.

FULL PRACTICAL INSTRUCTIONS FOR CRYSTAL GAZING.
Price 3d., or post free 4d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

WORKS OF E. W. WALLIS.

A GUIDE TO MEDIUMSHIP.

This useful handbook has been compiled by Mr. E. W. and Mrs. M. H. WALLIS. It will be found of real service to those who wish to cultivate mediumship and understand its philosophy. The work is divided into three sections, viz.: 'Mediumship Explained,' 'How to Develop Mediumship,' and 'Psychical Self-Culture.' The volume has been cordially commended by the entire Spiritualist Press, and the leading writers and lecturers in the Cause. Parts I., II. and III., neatly bound, can be had separately at 1s. 2d. each, post free, or the complete volume, bound in cloth, 312 pp., can be had at 4s. 4d. per copy, post free.

SPIRITUALISM IN THE BIBLE.

This work has been prepared by Mr. and Mrs. WALLIS to show the connection between Biblical and Modern Spiritualism. It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels: Who and What are They?; The Endor Seance; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip, and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, 'The Christ of God.' Bound in stiff boards, 104 pp., price 1s. net, post free 1s. 1½d.; cloth covers, post free, 1s. 8d.

SPIRITUAL EMANCIPATION BY THE ELIMINATION OF FEAR.

By E. W. WALLIS.

28 pages and cover, 2½d. post free.

INTERESTING INCIDENTS DURING FORTY YEARS OF MEDIUMSHIP.

By E. W. WALLIS.

Personal Experiences are generally valuable, and the testimony of Mr. Wallis regarding his association during many years with spirit people and his work for Spiritualism makes this pamphlet of exceptional interest.

86 pages, price 3d., post free 3½d.

DEATH'S CHIEFEST SURPRISE.

A Trance Address through the Mediumship
of E. W. Wallis.

Also contains Sir Edwin Arnold's Poem, "The Surprise."
Fifth Edition, 19 pages, 2½d. post free.

WHAT SPIRITUALISM IS.

Hints for Inquirers and Students.

By E. W. WALLIS.

The pamphlet *par excellence* to put into the hands of inquirers.
32 pages, 2½d. post free.

IS SPIRITUALISM DANGEROUS?

By E. W. and M. H. WALLIS.

16 pages, 1½d. post free.

TWO IN ONE. SINNER AND SAINT.

A Trance Address by E. W. Wallis.

18 pages, 1½d. post free.

THOUGHTS ON MEDIUMSHIP

And useful Hints to Beginners for the Conduct of Spirit Circles.

By E. W. WALLIS. 16 pages, 1½d. post free.

DEATH AND THE BEYOND, A Spirit's Experiences.

And Three other Trance Addresses.

By E. W. WALLIS.

Subjects—A Spirit's Experience of Death and After—The Death Change and After—The Spheres of the Life Beyond, From Spirit to Spirit.

24 pages and Cover, price 2½d. post free.

LET NOT YOUR HEART BE TROUBLED

HUMAN LIFE AFTER DEATH.

Two Trance Addresses through the Mediumship of E. W. WALLIS.
20 pages, 2½d. post free.

SPIRITUALISM VINDICATED.

Being a Full Report of a Two Nights'
Debate between Mr. J. Grinstead and
Mr. E. W. Wallis.

FIRST NIGHT—Spiritualism Worthless and Wicked. Affirmed
by Mr. Grinstead, denied by Mr. Wallis.

SECOND NIGHT—Spiritualism True, Moral, and the Need of
the Age. Affirmed by Mr. E. W. Wallis, denied by Mr. Grinstead.
70 Pages. Only a few copies left. 4d., post free.

FOR SALE AT THE OFFICE OF 'LIGHT,'
110, ST. MARTIN'S LANE, W.C.

Now Ready. Cloth, 481 pp. By post, 5s. 4d. net. (Colonies
and Foreign Countries. 5s. 8d.; U.S.A., 1dol. 40c.)

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts
of Sitzings for the Direct Voice in 1912-1913.

BY

VICE-ADMIRAL W. USBORNE MOORE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

'SPIRITUALISM'

A PHILOSOPHY OF LIFE.

By W. H. EVANS.

Chapters on: The Ever-Present God, Good and Evil, The
'Me' and the 'Not Me,' Mediumship, The Spirit World,
What is Man, Soul Measuring, The Gateway to Life Eternal,
The Spiritual Aspects of Determinism, Some Objections
Answered, The Religion of Spiritualism.

CLOTH, 76 PAGES, 1s. 2d. NET POST FREE.

To Societies, 13 copies post free for 9/7.

It should prove invaluable to all Lyceums for use of officers and
Liberty Groups study particularly.—R. A. OWEN (of Liverpool
Society).

Mr. Evans gives us of his best in this brightly written volume. He
covers a wide field and deals with many topics. An able chapter deals
with 'The Spirit World.' The final chapter will certainly find great
favour among thoughtful Spiritualists.—'Two Worlds.'

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees.

A Spirit's story of how men err in
their conception of the Life Beyond.

FOURTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 10d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THE HAUNTED HOMES AND FAMILY TRADITIONS OF GREAT BRITAIN

By JOHN H. INGRAM.

Illustrated by Seventeen full page plates.

THE STANDARD AND BEST BOOK ON THIS
SUBJECT.

Provides an unlimited supply of fascinating stories of the supernatural.
These are real ghost stories. The literary student and lover of antiqui-
ties will, no doubt, be glad to add this fine collection to his reference
library, for it is the means of preserving curious traditions associated
with some one hundred and fifty of the most interesting spots
in the country.

641 pages. Handsomely bound in cloth. Published at 7s. 6d.
New copies now offered at 4s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

SPIRITISM

THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT.

An Address partly read at a meeting of the London Spiritualist
Alliance by

SIR WILLIAM VAVASOUR, Bart.

Price 1/- post free, or to Members and Associates of L.S.A.
7d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Light



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,794.—VOL. XXXV. [Registered as] SATURDAY, MAY 29, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

CLAIRVOYANCE.

At the Rooms of the LONDON SPIRITUALIST ALLIANCE,
110, St. Martin's-lane, London, W.C.

A SPECIAL SERIES OF SEANCES FOR CLAIRVOYANT DESCRIPTIONS

ON

TUESDAY, JUNE 1st	...	MRS. WESLEY ADAMS.
FRIDAY, JUNE 4th	...	MRS. WESLEY ADAMS.
TUESDAY, JUNE 8th	...	MRS. WESLEY ADAMS.
FRIDAY, JUNE 11th	...	MRS. CANNOCK.
TUESDAY, JUNE 15th	...	MRS. W. PAULET.
FRIDAY, JUNE 18th	...	MRS. CANNOCK.
TUESDAY, JUNE 22nd	...	MRS. W. PAULET.
FRIDAY, JUNE 25th	...	MRS. CANNOCK.
TUESDAY, JUNE 29th	...	MRS. CANNOCK.

At 3 o'clock in the Afternoon. Admission, 1s. each person.

No admission after 3 o'clock.

These special circles are being given to meet the demand for psychic evidences chiefly in connection with those who have been recently bereaved by the war.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

STEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,

MRS. MARY DAVIES,

Address and Clairvoyance.

June 6th—Mr. W. E. Long, Trance Address.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

SUNDAY, MAY 30TH.

Morning, 11 o'clock ... Mrs. FAIRCLOUGH SMITH.

Inspirational Address.

Evening, 7 o'clock, MRS. FAIRCLOUGH SMITH will give Answers to
Written Questions of general interest.

THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

SUNDAY, MAY 30TH.

At 11 and 7 ... MISS FLORENCE MORSE.

WEDNESDAY, JUNE 2ND, AT 7.30 P.M.

MR. PUNTER (of Luton).

NERVE CONTROL.

The Cure of Nervousness and Stage Fright.

BY H. ERNEST HUNT.

SOME CHAPTERS—Suggestion as the Cause, and Cure of Nervous-
ness—Creative Thought—Platform Work—Singers and Performers—
Speakers and Preachers—Health—Tuning Up, &c.

128 pages, 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

A GREAT WAR QUESTION

Do Life & Love Survive Death?

For enlightenment and comfort send for

"OUT OF THE DEEP."

By Effie de Bathe.

Post free 2s. 9d.

Also "HER SPIRIT CHILD" and "THE MYSTERY AT
CLOVER FARM," each post free, 5d.

L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus, London, E.C.

NEW EDITION.

TWO BOOKS COMPLETE IN ONE VOLUME:

SPIRIT IDENTITY

AND

HIGHER ASPECTS OF SPIRITUALISM.

By WM. STAINTON MOSES ('M.A., OXON.').

SPIRIT IDENTITY:

An argument for the reality of the return of departed human spirits,
illustrated by many narratives from personal experience; together
with a discussion of some of the difficulties that beset the inquirer.
Contains strong evidence that some of the Spirits who communicate
through mediumship are the departed individuals they say they are.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism;
and a Comparison of the present Epoch with its Spiritual Interventions
with the Age immediately preceding the Birth of Christ.

The TWO BOOKS—'Spirit Identity' and 'Higher Aspects
of Spiritualism'—now issued in one volume: Handsomely
bound in cloth gilt, 224 pp., demy 8vo., price 3s. 6d. net,
or post free, 3s. 10d.

LONDON SPIRITUALIST ALLIANCE, LTD.,

110, ST. MARTIN'S LANE, LONDON, W.C.

THE PROPHECIES OF PARACELSUS.

MAGIC FIGURES AND PROGNOSTICATIONS

Made by THEOPHRASTUS PARACELSUS about
Four Hundred Years Ago.

Translated with Introduction and Annotations by J. K.
Cloth, 126 pages, 2/9 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

'PLANCHETTE.'

Invaluable for Developing Writing Mediums.

MOVES EASILY. WRITES RAPIDLY.

Those unacquainted with it would be astonished at some of the results
that have been attained through its agency. All investigators who desire
practice in writing mediumship should avail themselves of these Planchettes.
They are complete with box, pencil and directions for use. Polished oak
board, with ivory and brass mounts.

Price 3/9, post free, foreign postage extra.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

A MESSAGE FROM THE SPHERES.

By LEONARD HALL.

(A Spirit Message by Telepathic Communication).

34 pages and cover, 1½d. post free, or 1s. per dozen.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

NOW READY.

Unexpected Tidings of the War and of the Future.With Introduction by Rachel J. Fox, Author of "Rays of the Dawn," &c.,
and Preface by the Countess of Portsmouth.

This little book contains much that is of a cheering and inspiring nature, and gives ground for deep thought. It should find its way to the front.

1/2 post free, 1 dozen copies, 12/6. Orders can be booked now.

KEGAN PAUL, TRENCH, TRUBNER & CO., Broadway House,
68, Carter-lane, London, E.C.

And from Office of LIGHT, 110, St. Martin's-lane, W.C.

AFTER DEATH.

A PERSONAL NARRATIVE

A New and Enlarged Edition, including Fifteen hitherto unpublished

LETTERS FROM JULIA

Given by Automatic Writing through W. T. STEAD.

This book has been as light from beyond the grave to many bereaved persons, bringing hope and consolation to those who would otherwise have continued to dwell in the shadow of the great darkness of the valley of death.

CONTENTS: NEW PREFACE BY W. T. STEAD—HOW I KNOW THE DEAD RETURN—To Her Friend—Crossing the Bar, The Surprises of the New Life, On the Bliss of Heaven, On Mourning for the Dead, The Law of Spiritual Growth—To the Writer after the Border has been Crossed, Life on the Other Side, How to Widen the Chinks, The Use and Abuse of Spirit Communications, The Open Door to the Open Secret, On Losing and Finding of the Soul, Parting Words, On Life Here and Hereafter, Last Series 1908 Unfinished Julia's Narratives, Appendix, Notes on the Open Door to the Open Secret, Index, The Companions of the Rosary.

Cloth, xxxvi. & 164 pages. Price 2/10 net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

HAFED, PRINCE OF PERSIA;

HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE.

Being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium.

With an Appendix containing communications from the Spirit-Artists RUISDAL AND STEEN.

Illustrated by Fac-similes of various Drawings and Writings, the Direct Work of the Spirits.

'Hafed,' a Prince of Persia, lived at the commencement of the Christian Era. His life-story is deeply interesting, and in the course of it much interesting information is given of the natives of the East as they were in his day; but the grand feature of the communications is what he has to tell about the middle life of Jesus Christ. Hafed claims to have been one of the wise men of the East guided to Judea by the star. Jesus is said to have spent years with him in Persia, and to have travelled in India, Egypt, and Greece.

Popular Edition. Cloth, 580 pages. 4s. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Wanted, Young Lady as Companion, 18 to 22, Medium (trance preferred).—Particulars and photo to Mrs. A., care of Office of "LIGHT," 110, St. Martin's-lane, London, W.C.

Wanted, Situation as Housekeeper-Companion, or any place of trust.—Apply, "M. S." 49, Harrison-street, Barrow-in-Furness.

"First Steps to Spirit Intercourse." By James McKenzie. 24 pages. Price 3d post free. May be obtained from the Office of LIGHT, 110, St. Martin's-lane W.C.

SEASIDE AND OTHER APARTMENTS.

Advertisements under this head, not exceeding twenty-four words (three lines), will be inserted for three months for 13s.; six for 7s. 6d.; single insertions 1s. 6d.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

Board-Residence and Visitors to London received by Madame Duvergé, 3, Taviton-street, Endsleigh-gardens, London, N.W., on moderate terms; French or English spoken.

Beautifully Situated House for Invalids or Paying Guests.—For terms apply Miss Thomson, "The Laurels," Spencer-road, Bournemouth.

The

**Pentecostal .
Spirit Return
Movement .***The Gospel of the Kingdom of God, Salvation,
Healing and Holy Living.***"SPIRITUAL COUNSELS"**

ARE HELD AT

172a, ROMFORD ROAD, FOREST GATE, E.

Sunday Morning, 11 a.m.—

Spiritual Counsel, for the Teaching of "Divine Healing."

Sunday Afternoons, 3 p.m.—

Spiritual Counsel, for the Teaching of "Spiritual Gifts."

Sunday Evenings, 6.30 p.m.—

Spiritual Counsel, for the Teaching of "Salvation," or the Laws that Govern Spirit Life.

Also Wednesday for the Teaching of Spiritual Gifts.

Those who desire deeper Spiritual Teaching should make an effort to attend these "Spiritual Counsels," for the teaching thus given has been received, and will be received, from the "Master Reformers" of the ages, who have directed the Founder and Leader thus to found "THE PENTECOSTAL SPIRIT RETURN MOVEMENT," for the set time has now come for "SPIRITUAL REFORM"; those interested—that is, those who desire to know Eternal Truth, we repeat, to know, not Belief only, but to know their Father, whom men call God, or Almighty God—YOU should attend.

We give the following subjects as a few that perplex the minds of many men. These will be dealt with, and teaching given from time to time upon the same.

Who is God the Father?
What is the Brotherhood of Man?
Why we came into this Life.
Is England Heathen?
What God is worshipped?
Who was Jesus of Nazareth?
What God did Jesus of Nazareth come to teach?
Why did He come and who sent Him, and what was His Mission?
What is Man?
Who are the Blind Leaders of the Blind?
Where are the Angels; are they buried, if so, where?
What is, and how to learn the Angel language.
What is the Bible, how to read it, and is "ALL" Truth?
How and Why the English Bible does not agree with itself.
What are Prophets, and how they attain to that office.
Heaven and Hell, who makes them, and how made.
Where and what is the Spirit World, or Heaven?
What are the laws that govern Spirit Life, or Heaven?
Is every man and woman a child of God the Father, and how man may know?
How and why man must repent, or working out your own Salvation a Divine Law.
Do the Churches teach the Truth, and what is Truth?
How to live whilst in the body of flesh and blood.
How treasures are laid up in Heaven.
Who is the God of War?
Where is Heaven's door, and how to knock, and who are the porters that open?

JUNIOR SPIRITUAL COUNSELS are held in the Dining Hall, Sunday Afternoons at 3 p.m. Company Counsels will be held for the teaching of Boys and Girls the mind and will of their Father, whom men call God, and the laws of Spirit Life.

Friends coming from a distance may stay for the day; their own Luncheon can be taken in the Dining Hall provided. Tea, Coffee, and Milk will be served at 1d. per cup and glass. A plain Tea also will be provided for those attending Counsels at 4d. per head in the Dining Hall. Children under 14 3d., 2nd Child 2d.

All communications to be addressed—

GENERAL OVERSEER,Of the Pentecostal Spirit-Return Movement,
172a, ROMFORD ROAD, FOREST GATE, LONDON, E.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,794.—VOL. XXXV.

[Registered as]

SATURDAY, MAY 29, 1915.

[a Newspaper]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	253
A Generation Ago	254
The Elair of Youth	254
Spiritualist May Meetings in	255
London	255
Psychic Pictures and Psychic	257
Photography	257
Illusion and Reality	258
"M.A. (Oxon.)" and the Events	258
of To-day	258
Spiritualism and the Problems	259
raised by the War	259
Psychic Phenomena and their	260
Explanation	260
Alchemy and Mysticism	261
Mr. D. Wilson's Radiograms	262
The Bishop of London on the	262
After-Life	262
Sidelights	263
A Vision of the War	263

NOTES BY THE WAY.

The current issue of the "London Magazine" contains an illustrated article "Through the Trumpet," being an account of the mediumship of Mrs. Etta Wriedt. It is written by "An Investigator," who gives an interesting description of the phenomena and shows himself well informed—a feature worthy of notice in view of the many absurdly inaccurate accounts of spirit manifestations which result when the journalist has little or no knowledge of his subject. Here is an extract dealing with the general aspects of the matter:—

Of the importance of the subject little need be said. The history of mankind is the record of the conquest of the unknown; from earliest recorded times man has persistently desired to know and trace his destiny, and that the desire is as strong to-day as ever is shown by the multiplicity of sects and the continued controversy raised by all the problems of the future.

The Spiritist is by no means dogmatic. His one desire is to obtain a fuller knowledge of the truth, believing, as he does, that the problems of futurity are the most important of all. He states to the reasonable inquirer, "Come and test the evidence for yourself; subject the manifestations to every possible scrutiny and examination, and when you arrive at a conclusion be honest and state it."

The observations on "Psychic Phenomena and their Explanation," by Dr. Hyslop, in this and last week's issue of LIGHT, are taken from the lengthy paper which he prepared to be read at the proposed Congress of the Occult Sciences in Berlin in the fatal August of last year. They are admittedly stiff reading for non-scientific Spiritualists, but they are well worth careful study, for they show how the position is viewed by a man of science who, being himself convinced of the reality of our claims, chooses to consider them from a severely impartial standpoint. We have long adopted the position that, important as are the facts of psychic science, they are only a part of the question and only valuable when they are built into the structure of Spiritualism as a whole and found to form an integral part of it. This was well shown in the paper read by Mr. J. J. Morse at South Place on the 20th inst. In the early portion of Dr. Hyslop's paper, of which we gave a short summary in LIGHT of February 27th (p. 105), he claimed that the Spiritualist has all the facts on his side. In the later portions he enlarges the inquiry and shows how impossible it is for the materialist to maintain his region of research as a department closed against what he derides as "metaphysics"—since "the talk about matter itself is metaphysics," especially the attempt to explain mental states as functions of the bodily organism. Spiritualism deals with facts of consciousness as well as with physical

facts, and can afford to disregard the metaphysics which materialism sets itself also to discard.

There are some effective points in that portion of the closely reasoned arguments of Dr. Hyslop which appears in our present issue. Movement without contact, he points out, is supposed to be a violation of a fundamental law of Nature—and yet we have the mariner's compass, the magnet, wireless telegraphy and gravitation, all exhibiting this supposed miracle. As we have contended in these pages before, consciousness—which is always supersensible—is no more miraculous in its existence after death than before it. Supernormal happenings may be rarer, but they are not more wonderful or inherently improbable than the phenomena of every-day life. The materialist cannot deny that consciousness survives bodily death merely because it evades his examination—it evades him in this world also. We who have traced its signs beyond the dissolution of the body can only say that it persists—we cannot say exactly how or why. A remark of Dr. Hyslop in the portion of his paper re-printed in this issue struck us as having a wide application:—

It is not the credulous acceptance of tradition but the interrogation of the present moment that is the only safe test of truth. Not the past should interpret the present, but rather the present should interpret both the past and the future.

Referring to Mr. Horace Leaf's article, "Originality and Inspiration" (p. 237), a correspondent writes:—

I think Mr. Horace Leaf has the wrong idea about inspiration, as if some things come from *ourselves* and some from the spiritual world; unless we feel that self is but a recipient, and that all thoughts are by influx from the spiritual world, we are fundamentally outside Spiritualism proper which rests on the idea that all thought and feeling are inspired—sometimes by very commonplace spirits, sometimes by mighty ones. Of course Dante, Milton and others received by influx the prevailing religious concepts. It was because they were the concepts of the spiritual world *then* that they prevailed amongst the men of the Church. The idea that spirits are necessarily a century ahead of their times is peculiar in Spiritualists who know quite well that those who have cast off the body remain still much as they were before but for the loss of this outer vesture.

This question of inspiration is a very wide one. It seems probable that the highest creations of genius are not the products of any personal inspiration at all, but are the result of influences from the Universal life. Thus the great musician may be a medium not for some other great musician in the Unseen but for the principle of Music, his capacity lying in his power of response.

Mediumship is not at all confined to the question of influence transmitted from "spirits" to "mortals"—we use the terms in their commonly accepted sense, knowing how slight is the difference. Are we not continually meeting those who, never having learned to think for themselves, retail as their opinions the views they have imbibed from their favourite newspaper or some more positive-minded friend? Some-

times it is a few phrases repeated after the fashion of the parrot. These people are "mediums"—of a sort. Even when they develop to the degree of having a point of view of their own, they may be still more or less the subject of the thought influences around them, for thought is a kind of atmosphere which inspires those responsive to its influence. We have noted the unanimity with which some of our best minds arrive at what are substantially the same conclusions regarding the underlying causes of the war. The same ideas came to each—the differences were mainly those of the form in which it was expressed. The thinker provides the matrix, the idea it encloses is part of the universal life. As regards the idea of spirit inspiration, it has become a wearisome necessity in some cases to insist upon the fact that man in the flesh being already as much a spirit as he ever will be, the tendency to regard him as being dominated continually for good or evil by spirits out of the flesh is merely a piece of abject superstition.

* * *

We have received several numbers of a monthly magazine called "The Word," issued at 1s. 6d. a copy, and published and edited by H. W. Percival, 25, West 45th-street, New York City, U.S.A. It is described as "devoted to philosophy, science, religion, Eastern thought, occultism, theosophy, and the brotherhood of humanity," a fairly wide range! The articles comprise such subjects as "Beauty and Mysticism," "The Golden Verses of Pythagoras," "The Perfectibility of Man," and (most overwhelming of titles) "The Swastika in relation to Plato's Atlantis and the Pyramid of Xochilcalco." The Editor has a series of articles on "Ghosts"—not the ordinary kind of discarnate spirits, but the "desire ghosts of dead men" and "ghosts that never were men." The former take the shape of the predatory animals which most truly express their nature, and, to continue their existence, have to feed upon or through the desires of the living; the latter are our old friends the elementals. Mr. Percival's knowledge of these phantoms seems to resemble Sam Weller's acquaintance with London in being extensive and peculiar. Those who know the world of life, seen and unseen, to be governed by law and not by fantasy and caprice will have no fear of Mr. Percival's "ghosts," but may even, like Charles Lamb, willingly cultivate their acquaintance.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 30TH, 1885.)

During Mr. Eglinton's recent visits to the Continent he met, amongst others, the eminent French Society artist, M. Tissot, whose attention was first attracted to Spiritualism through reading Florence Marryat's account of a materialisation published some months since in the columns of this journal. M. Tissot seized the opportunity of Mr. Eglinton's tour abroad to commence a practical investigation of the subject, and so interested did he become in what occurred that he has recently paid a visit to London for the express purpose of continuing his inquiry. After a searching investigation he has expressed himself as thoroughly convinced of the reality of spiritual phenomena. His experience both in psychography and materialisation, especially the latter, was certainly most marvellous, one form which appeared having been indubitably recognised by him as that of a deceased friend.

Apropos of materialisation, a sensation is likely to be caused in Society and the artistic world by the next picture from M. Tissot's pencil. I am violating no confidence by stating that I have seen a sketch which M. Tissot intends to issue as a mezzotint. The subject is a materialisation as seen and drawn by the artist on the spot, and it needs no assertion of mine to show that a picture like this, from the hand of a master, is likely to prove one of the pictures of the year.

—Editorial Notes.

THE ELIXIR OF YOUTH.

LIFE THAT RECKS NOT OF YEARS.

BY H. ERNEST HUNT.

Many people run their lives by the calendar and the clock, and determine their existence by the mortality tables of insurance companies, or by accepting and auto-suggesting the idea of three-score and ten as the limit of our earthly years. What an extraordinary effect such an idea has, in actually helping to cramp and shorten the years that we have, can only be fully understood by those who are familiar with the phenomena of suggestion and are able to trace its insidious influence in everyday life.

I should like to see "growing old" scheduled as an infectious disease, with the usual regulations as to compulsory notification, and so on. That it is infectious nobody who has impartially considered the question will deny. We come into a world with our minds blank tablets (or comparatively so), ready to receive the suggestions of our fellow-creatures, and what do we find? Millions upon millions of apparently intelligent people growing old, expecting to grow old, looking forward to it, and regarding it as the most natural thing in the world. Millions upon millions of ancestors have left them legacies of similar expectations, and consequently the amount of old-age thought rampant in the world is simply colossal. This is the infection with which the unformed mind is inoculated, and the suggestion that is inscribed upon the clean tablets of the infant brain.

It is only by becoming a rebel and an outlaw to the authority of convention that one is able, in some degree, to reject the pernicious results that follow upon the acceptance of the tradition of old age. Of course I shall be asked if I expect to live for ever—one has always to be prepared for questions of that description—and so it may be as well to deal at once with some of these anticipated objections. No rebel has such an inflated opinion of his own importance as to suppose that, because he has come upon the scene, authority is, by that very fact, to be regarded as having said its last word. Authority, as the Americans say, "has the goods," and the rebel is often hard put to it to keep his skin intact: but the mere question of the rebel's failure or success passes no judgment upon the righteousness of his cause. My own expectations and achievements in this direction are therefore of scant importance.

Your family Bible contains the record of your birth, and says that you are already so many years old to-day, but how often have we been told of the Bible that "the letter killeth but the spirit giveth life." You may have been born into a body so many years ago, but the body you now possess is ridiculously young, a fresh creation probably not more than a couple of years old in the toughest part. Four months or so will suffice to see a thumb or finger nail renewed from end to end, a few weeks will re-grow inches of hair, a broken bone is united in no very long while, and the softer portions of the anatomy are continually being re-created at a proportionately rapid rate.

The body that you were in several years ago is not the body that you have now, every scrap of it is gone, and there is no heavenly reason why you should suffer in your body to-day for some ill that overtook your other body a long while back. There's an earthly reason, of course, and that is why I am preaching flat rebellion here. The illness goes, but the idea of it, recorded in the subconscious mind and fixed in the brain, forms the pattern upon which the new body is continually being formed. Thinking illness builds illness, and thinking age brings age. There is no fixity or rigidity in the body save in death; life is fluidity, action and growth—and thought power and the will supply the plan and pattern for our growth. We know that thoughts are things, it has become a truism to us, but the mere knowledge is no good to us unless we use it. Thoughts mould our bodies just as surely as they do our characters, and if we prejudice our prospects by thinking age and ill-health, who is to blame save ourselves?

The Bible truly records the date of your birth, but it also speaks of your "being made perfect through the renewing of your mind," and this is the spirit that giveth life. The whole book breathes re-generation and re-creation; its pages are full

of the influence of mind over matter. Nowhere does it give countenance to the gospel of the pessimist and say that because you are this, that, or the other, therefore you must remain so. Far from it. Divine discontent—first cousin to flat rebellion—is in its teaching, with ever at base the idea of renewal, re-birth, re-moulding, re-making, in conformity with a spiritualised and renewed outlook upon life. It would be superfluous to adduce instances of the influence of the mind upon the body. Anyone who wishes to study or investigate this can find in his own experience and that of others, as well as in the large literature on the subject, ample confirmation of the fact now generally acknowledged; but why in the name of reason does an age that prides itself upon its practical views merely utilise this extraordinary power to make the body old, stiff, decrepit, and inelastic before its time? If it is possible to do something, why not do something good?

The fact is, the expectation of old age is so firmly grounded in us that nothing short of a mental re-birth will dislodge it. If we see a man of seventy years hale and hearty and in full possession of his faculties, we say it is marvellous; we are full of wonder at such a thing, we never expected it. How unmistakably we show that our most real thoughts are those of a negative type, how thoroughly we have assimilated the general old-age thought, how indubitably we have succumbed to its infection. If we think that at seventy it will be a wonder if we are in possession of our faculties, are we, in the name of common-sense, likely to be other than senile wrecks? Nature, it is true, sometimes works seeming miracles in the teeth of our muddle-headed opposition, but if in spite of all our ill-directed thinking we should succeed in reaching the fourscore years with our brains intact, then least of all shall we have ourselves to thank.

It seems a work of supererogation to labour the obvious, and to draw deductions that are plain to everyone, but there are two points that may be specially emphasised. Put in baldest fashion they are, first, that as a mere matter of self-interest we should immediately cease to admit the thought of old age and its accompanying disabilities into our minds, and by denying them existence in the thought world so limit and circumscribe their influence over our lives: and, second, that we should vigorously and often inbuild these ideals of continuing youth and energy, whilst mentally rejecting any impressions that clash with the hopeful and helpful conditions that we postulate. Stiffness and rigidity of idea is naturally followed by stiffness of limb. If the connecting of these two consonances surprises you, then you still have something more to learn: but if you will look around at all the gouty and rheumatic individuals you know, you will in all probability discover that parallel rigidity of mind and body; and the sole problem then before you will be to decide which came first, the gout or the obstinacy!

In the ordinary way, and barring accidents, you must, before your body gives out, be dead mentally, and people who are old in years and young in mind and body owe their activity to the renewing of their minds; only too often do we see a person who has worked long and effectively in harness fall at once to pieces when the absorbing interest of the mind is withdrawn. All the facts as we know them point to this vital influence of the mind and therefore, if we are young, then by all manner of means let us determine to stay young; and if the Bible says we are already at grips with *Anno Domini*, then let us rebuild our forgotten youth and bring back to mind and body the suppleness of which age thinks to rob us. The spirit of the Bible bids us be born again, in fine disregard of the letter which tells us of the yearly toll of birthdays that has passed. So, if we have, as the prelude to decay, already begun to stiffen and stagnate, let us at once become alive again, and, fixing our eyes on youth, cast birthdays and anniversaries into the limbo of forgotten things. Thus shall we add our mite toward the overcoming of that last of all antagonists, death, and though the final victory cannot appear for vast cycles of time, yet even now, by opposing the well-nigh universal thought-current that sets in the direction of age and decay and finally death, we can do no little service to ourselves and at the same time know that, puny though our efforts be, in the cosmic scheme of things no striving, however faint and feeble, is wasted in the void.

SPIRITUALIST MAY MEETINGS IN LONDON.

MR. J. J. MORSE ON "THE ENIGMA OF DEATH."

One of the outstanding occasions of special interest in our movement is always the annual gatherings held in South Place Institute, under the auspices of the Union of London Spiritualists. The fourteenth of these Conventions took place on Thursday, the 20th inst., and was not less successful than its predecessors. The Chairman of the Union, Mr. George Tayler Gwinn (who this year is also chairman of the larger body, the Spiritualists' National Union), as usual presided at all three meetings. The morning meeting opened with a beautiful invocation by Mrs. Mary Gordon. Mr. Gwinn then addressed a few words of welcome to the assembly, and after Mme. de Beaurepaire had delighted the audience with Haydn's lovely air, "With Verdure Clad," he called on Mr. J. J. Morse to give his promised paper.

The following is an abstract of Mr. Morse's paper. It may be mentioned that in introducing it he called his hearers' attention to the fact that its title was followed by a note of interrogation, "The Enigma of Death: a Solution?"—which meant that he did not wish to imply that what he offered was necessarily the solution, but only that it was the one that occurred to him:—

THE ENIGMA OF DEATH: A SOLUTION?

In the course of his introductory remarks Mr. Morse referred to the terrific scenes on the battle-fields of central Europe. We read of death in a hundred forms, and the pity of it was that while religion was powerless to stay the awful destruction of life, science was prostituted to the service of wholesale murder.

In the hush of the sick room death was often sad enough. The departing soul had, nevertheless, the comfort of love, sympathy and service, and such consolations as religion and fortitude could supply. But even then the great question came up—"If a man die, shall he live again?" Where so little seemed to be known we accepted death as the unescapable fact of all our lives and "muddled through" with what grace we might.

Nevertheless, death was as natural as life. As a Spiritualist, he (the lecturer) was fully conversant with the evidences of "man's survival of bodily death," but could we say that proof of survival was sufficient? In his opinion it was only half the case, and from his point of view the least important half of the case. To proceed in logical sequence they must begin by studying birth and what it involved.

THE ENIGMA OF BIRTH.

Which was the greater enigma, birth or death? In other words, could they find the reason for death in the living organism? If not, then the enigma remained insoluble. But "if we can find in the thing that is the evidence of the thing that is to be, then the enigma is soluble."

Proceeding, Mr. Morse said:—

Some hold that "life" is a thing. I do not. To me it is a collective manifestation. I hold that a stone, a tree, or a physical form is possessed of "life"; that, in a word, there is no such thing as "dead" matter. Protoplasmic cells represent the first forms of the manifestation of life, and the union of two cells, a nucleus, is the first form of the human embryo. Their commingling results in the liberation of the energy stored in each, and therefrom arises a third form of activity, expressed in the terms of foetal growth as the natural sequence. But the primal energies of the cells were inherent therein. The protoplasmic nucleus may be considered as a chemical base. I say *may*, because the point is not strictly determined. But if it is, then the gestatory processes apparently result in the transforming of a seemingly chemical substance into a living organism. As ordinarily understood, death results from the disintegration of the living tissues. But the point is birth and its precedent matters.

The human embryo passes through well-known stages of development, representative of the various kingdoms of the physical world, rising step by step until the human plane is reached. Telluric history is repeated; in a word, the macrocosm is duplicated in the microcosm—Man.

Put in another way, there is no doubt that the human machine is the most marvellous piece of mechanism on earth. I hold it is self-contained, and fully adequate to any demand

made upon it, and that it has the potentiality of a still more effective form for the expression of its primal purposes. Roughly put, gestation effects the differentiation of the primal base into form, sensation (irritability), instinct, consciousness, and intelligence. No matter the nature of the personality produced, the course of foetal development is identical. I take it that the human being, physically considered, is the sum of Nature, but that the producing thereof is not the full sum of the work of Nature.

Judged from one standpoint, there is nothing higher than intelligence, nor a more effective servant to intelligence than will, and both are the result of self-consciousness. As Descartes puts it, *Cogito ergo sum* (I think, therefore I am).

INDIVIDUAL CONSCIOUSNESS.

The career of the individual is gestation, adolescence, maturity, decline and decay, and finally death. The latter process is not by any means so simple as untrained observers imagine, for death is marked by a series of distinctive phenomena in the "dying" of the body. Dr. J. Starr Jordan has described man's consciousness as multiple, "colonial consciousness" is his phrase, in which organs and nerve ganglia have their separate consciousness, which, in reciprocal action, constitute a co-ordinating whole. But this seems to ignore the supreme governing power in the self-consciousness itself. For organ and function are subject to the major control of "myself," or our involuntary activities are inexplicable. Now, the extinction of the individual raises some highly important questions:—

Was that self-consciousness a latent possibility of these primal cells?

Are the bodily organs through which that self-consciousness manifests vehicles for its manifestation, or sources of its origin?

Is the dissolution of the body synchronous with the dissipating of that which we call self-consciousness?

If the latter is not the case, by what means is self-consciousness continued after bodily death?

Not being a believer in the idea that "something" is put into man either before or after his birth, I answer my first question in the affirmative. The first portion of my second question I also answer in the affirmative, but the second portion I answer decidedly in the negative, Dr. Jordan notwithstanding. My third query is the crucial one, and on its answer depends the superstructure I am endeavouring to raise; while on the answer to my last query the case for an individuated survival of self-consciousness entirely depends. These points are the enigma of death.

THE THREE AUTHORITIES.

Continuing, Mr. Morse said we could question three authorities upon death—Religion, Science and Nature. Religion, while providing consolation, afforded no explanation of the necessity of death nor of its circumstances. Medical Science dealt only with the external physiological processes of dying, Physical Science passed the matter as not being within its purview, while Biology concerned itself with effects rather than with causes. Lastly, Nature left us to our own devices, for beyond the universality of death the "great mother" seemed to help us not at all.

Alluding to the vast processes of cosmic evolution from primordial fire mist to suns, from suns to worlds, from worlds to planetary systems, from mineral to vegetable, from the amœba through all the ascending grades to the human, the lecturer asked if it was conceivable that all this mighty expenditure of energy was put forth to result in the production of a mannikin that would shuffle across the world's stage for threescore years and ten, and then "be cast as rubbish to the void"?

THE CONSERVATION OF ENERGY.

They had been told that energy was indestructible, but for the moment he was not dealing with forms or vehicles of expression. To his mind, energy was something which might be more suitably called God. It was because of his belief that this energy was a Divine Energy that he claimed that our survival of bodily death was an inevitable sequence to the mighty processes which had resulted in bringing man upon the scene.

Really, we have reached the question: Is this life a rudimentary state preceding further and higher stages of personal being? If so, the enigma of death is resolvable. If not, then death is dying in very truth. Apparently physics can afford us no answer. Will psychic research help us?

THE SUPRA-PHYSICAL BODY.

We were fairly well acquainted with the normal faculties of man, yet from the days of Mesmer the world had had presented to it evidence of the functioning of consciousness along supra-normal lines of action. There was abundant and irrefragable evidence that men could see without eyes, as Sir William Barrett and other eminent authorities had proved. It was axiomatic that in Nature nothing was useless or wasted. If the supra functions existed they required organs adapted to their expression. That meant a supra-organism to be released from the body at death.

As our physical bodies sustain a relativity to this plane of being, therefore that other body must sustain a relativity to a plane of being comparable to its nature and requirements. In that case the necessity of a supra world is apparent. The last is the corollary of the first, for they stand in the relations of precedent and succedent. As Charles Dawbarn has said, "Death is a critical point," and, let me add, an ingress into a larger life, for we cannot limit the expansion of the Divine immanency in us. Death is also, it would seem, the crisis of physical evolution as considered in relation to the career of the individual. The Divine Energy is conserved, and one may be pardoned for thinking that it is eternal *per se*. But that opens other questions, so it need not now be pursued.

THE DEATH PROCESSES.

What were the processes involved in bodily death? Primarily, of course, the suspension of the nutritive process, the gradual reduction of the actions of our major organs, the gradual deadening of the nerves and the diminishing of circulation and respiration. The blood became more or less toxic as the venous fluid exceeded the arterial. The base of the brain was affected, and the nervous system failed to respond to the accustomed stimuli. Bodily sensation diminished, heart action slackened and respiration decreased. But the "death" process affected different parts of the organism in different ways. There were periods in the process, there were what might be called the death of the muscular system, of the two brains, and of the hemispheres of the superior brain. Dying, physically considered, was a complex process, and not an immediate and complete event. Medical men admitted that dying (apart from moral causes) was free from pain when disease had run its course. But all this related to the physiological phenomena associated with dying. There was another aspect of the matter to be considered.

The psychological aspect of death was concerned with the emission from the dying organism of the supra organism. If the texture of that organism was interwoven with the physical body then its liberation must be considered. Each bodily cell must render up its quota, and the inner central energy would make its call upon all these contributories. But in the study of this part of the question psychics not physics were our need. Under what was commonly called mesmeric control, Andrew Jackson Davis had described what he observed of the processes of dying. He entered voluntarily into what he denominated "the superior condition," a high form of personal clairvoyance. His description was too long to quote, but it could be found in full in a little pamphlet entitled "The Philosophy of Death." He told us, in substance, that the central pivot (really the point of consciousness) emerged from the superior brain, and attracted to it the ethereal elements constituting the supra body—that these enveloped the head of the dying form, and presently this sunlike halo assumed shape and form. In appearance this form Davis told us, was human, but of such a nature as was the rising spirit when its bodily envelope was at its prime. Here, then, was the grand climax of Nature's work in the making of a man, tending him through this world, and providing him with the shining raiment of the next life.

NO ENIGMA.

Looked at in this way there was no Enigma of Death. It was part of the natural order of being—an episode in a career, not the determination of a course.

Referring to his treatment of the subject, the speaker continued:—

It will be noticed that I have kept almost entirely clear of the beaten track familiar to Spiritualists. This has been done advisedly, for to follow such lines would have resulted in preaching to the converted. Not only that, my point, or one of

them, at least, would have been missed. My desire was to supplement the post-mortem evidences which Spiritualism presents with the ante-mortem proofs and evidence that there is in man, here and now, the proof of the fact that he possesses within himself the warrant of his survival of bodily death. It is useless to urge some minds to accept the facts of spirit return unless you can convince them that there is a something in man now that will persist after death. Time has been wasted by the presentation of the *a priori* side of the case. The succedent failed because the precedent was not established.

THE ARGUMENT OF SPIRITUALISM.

In conclusion, Mr. Morse said :—

The facts of Spiritualism establish man's survival. I say this unhesitatingly and unequivocally. Our media are the present-day living witnesses of the existence of the supra-normal powers to which reference has been made. (My heartiest prayer is that what we call "mediumship" may be more intelligently and persistently investigated.) Mediums are the foundations of any ultimately acceptable scheme of psychic science. Their psychic faculties are the link between the normal world and the supra-normal world. Those faculties are the points of contact between the two states of life. We have advanced since the days of "Sludge the Medium." We have been helped by the labours of the Society for Psychical Research. Not a little help has come through Theosophy. The mesmerist and the hypnotist have contributed much. More light is needed, for we must establish, and firmly, the fact that survival depends upon the present existence of the thing that is to survive. In one sense, it is true that the enigma of death, so far as its results are concerned, can only be solved by the dead, for they alone are the ultimate authorities of their own life and state. But my solution of the enigma is in the eternal persistence of the Divine Energy as individuated in the self-conscious personality of man. My closing thought is expressed in the words that are familiar to all Spiritualists :—

There is no death in God's wide world,
'Tis one eternal scene of change;
The flag of life is never furled,
It only taketh wider range.

Or, as "Tytyl" said in that famous churchyard scene in Maeterlinck's "Blue Bird" :—

"There are no dead!"

At the close of the paper THE CHAIRMAN invited questions and comments. Several members of the audience took advantage of the invitation, and the points they raised were dealt with very happily by Mr. Morse, though some of them—such, for instance, as the question whether interment or cremation was to be regarded as the better method of disposing of the mortal remains of our departed friends—bore but an indirect relation to the subject of the paper.

DR. ABRAHAM WALLACE referred to some interesting experiments he had been making in conjunction with a friend in connection with the human aura or perispirit, but the time for giving these to the world was not yet ripe. He added a word of hearty thanks to Mr. Morse for his very interesting lecture.

MR. MORSE, in a few concluding words, gave expression to his interest in Dr. Wallace's statement, and his hope that the Doctor and his friend would be able later to allow the result of their researches to become public. He also expressed his thorough agreement with one of the speakers who had deprecated too great attention being paid to the rational side of things to the neglect of the emotional. There was, he agreed, something more in the world than pure reason; there were feelings, emotions, affections, the graces of the spirit, the interior things of our lives, which, if we were only true to them, would save us from such terrible calamities as war.

A full report of the afternoon and evening meetings will appear next week.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Camp Meeting at King's Oak, High Beech, Epping Forest, on Saturday, June 5th, 1915. Rallies at 2 p.m. and 4 p.m. respectively at the "Rosedale Retreat." Tea at 4.30 prompt. Adults 9d.; Children 6d. Tickets may be obtained from societies and on Camp Ground. Meeting under cover if wet. Book to Loughton or Chingford Stations (G.E.R.). Conveyances at the latter if desired.—E. ALCOCK RUSH, Hon. Sec.

PSYCHIC PICTURES AND PSYCHIC PHOTOGRAPHY.

By invitation of the President and Committee of the "W. T. Stead" Borderland Library and Bureau, a large gathering of members and friends attended an At Home at the London residence of Lady Muir MacKenzie on Tuesday, the 18th inst., when Miss Clarissa Miles exhibited some of Mrs. Annie K. Diver's well-known psychic paintings, Mr. Cowper Coles displayed the results of his own experiments in psychic photography, and Miss Felicia R. Scatcherd offered some explanatory remarks on both classes of these productions.

LADY MUIR MACKENZIE having welcomed the visitors and briefly described the nature of the exhibits and their significance in view of the evolution towards higher planes of thought and feeling through which humanity is now passing,

MISS CLARISSA MILES delivered an address descriptive of Mrs. Diver's paintings, some of which had been reproduced in the magazines. Mrs. Diver had received them as a sign of coming events. Most of the pictures had a bearing on Egypt, that mystical country which was destined to play a part in the future of the world's history. It was a curious fact that on several occasions Mrs. Diver's pictures had been drawn just before some event which corresponded with the subject of the picture. Mrs. Diver had studied art in the ordinary way when at school, but these paintings produced by her were entirely unlike anything she had ever imagined. They were produced under a curious influence, and very rapidly—sometimes three in one evening. The first fifty-three pictures were painted in about six weeks. Since then she had finished nearly a hundred. It was believed that these paintings were intended as a form of spiritual evidence—to convince the world of the nearness of the spirit realm. The pictures which dealt with India, China and other countries seemed to point to the coming unity of nations and races.

MISS FELICIA SCATCHERD gave an interesting account of Mr. Cowper Coles' experiments in spirit photography. Mr. Coles is a scientist with no bias in favour of Spiritism. He tried the experiment of photographing an empty chair. Various lights were shown on the plates when developed; afterwards there were discernible faint outlines culminating in the appearance of an old lady sitting in the chair. He showed the photographs to his sister, who exclaimed, "Why, where did you get that picture of our old nurse?" The portrait was recognised by the family. Miss Scatcherd dealt also with the results of well-known experiments of MM. Darget and Baraduc.

MR. G. R. S. MEAD followed with an account of the well-known Schrenck Notzing experiments in materialisation and the photographs taken of the phenomenon in its various phases.

Many persons well known in the world of psychic experiment and inquiry were present and the various exhibits were objects of deep interest. Mrs. Diver's paintings, it was observed, were not only distinguished by artistic beauty, but their allegorical significance was of profound interest. Many of the symbols contained in the pictures were entirely unknown to her, either as to their form or meaning.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

"O. M." ("The Occult Messenger") for May contains the horoscope of the sailing of the "Lusitania" upon her fatal voyage, which is said to afford indications of the sudden end of the noble ship. The editor contributes a lengthy paper on "Personal Magnetism." President Wilson is the subject of the month's character sketch and delineation. The "Telepathic War News" is, we notice, discontinued.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 29TH, 1915.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

ILLUSION AND REALITY.

A great part of the labour of those who are making the path straight for the spiritual evolution of humanity lies in the clearing away of everything in the nature of "mystery"—by which we mean not so much the problems that arise naturally, but that artificial mesh of obscurity which has been woven about the subjects with which LIGHT is peculiarly concerned. We are confronted at times with complex and pretentious systems, from which the element of reason seems to have fled, with philosophies which appear to be deep merely because they are muddy, and with terms which convey little or nothing to the mind because they are the outcome of confused thinking. Self-interest is occasionally at work in making confusion worse confounded with a view to keeping the new knowledge as a private preserve, and there is apparent also the presence of that very human desire to terrify and baffle the simple-minded. The occult side of life breeds numerous Sir Oracles and Great Panjandrams who desire the kow-tows of the multitude and represent themselves as the custodians of deep and awful secrets—the self-constituted wardens of the gate.

Yet the way is clear and simple enough, as are all the ways of Nature. The same qualities that will take a man successfully through the highway of life in this world will carry him no less successfully through the things that belong to the spirit, for the two worlds blend imperceptibly. None but ourselves holds our steps back from the knowledge of unseen things. None else can warn us off or give us admission to any Temple of the Mysteries. Growth in self-knowledge is the only passport; and the only authorities for that knowledge are Reason and Experience and not any man or body of men, any book or library of books. The men and the books can help us only if they are the right men and the right books. The question of right teaching is a matter of judgment, instinctive in the mind that desires only truth. The pompous assumption of authority or exclusive knowledge, of a desire to dominate or to coerce, settles instantly for such a mind the quality of the teaching and the character of the teacher. So also does any claim to provide quick and easy ways—"short cuts" to the truth.

God is always reasonable. Nature is always simple, and by that token we may know that unreason and tortuosity lead away from and not towards them. We work from diversity to unity. All the tangled strands somewhere blend into one. The deep sanctities and mysteries of the Spirit are guarded from profanation by Universal laws, and

not by any hierarchies of persons whatever their attainments in power or wisdom. Nothing can keep from us that which we are fitted to receive. The laws of life are mathematically just. "Things are arranged for truth and benefit," and everywhere the spirit preserves itself inviolate.

We speak of evils—injustice, tyranny, fraud, confusion—but there are none of these anywhere in the Universe. Under all the appearance of these things is Law eternal and immutable, holding everything in its compass, undeviating by even the breadth of a hair. Where it is not may be chaos and imagined devils may work their devilries unchecked, *but there is no place where it is not.* The great Law is never broken, the great Purpose never defeated; they vindicate themselves triumphantly in the most trivial details of existence. All doctrines that treat of evils or defects inherent in Nature stand self-convicted of reading into the Universe their own imperfections. We are deceived by appearances but never by realities. Under a thousand shams and falsities the Real remains untouched and untarnished.

We are self-limited. We struggle to bear ourselves up on a tide that would carry us lightly and without friction if we but trusted ourselves to its care. Our activities should be the natural play of the life within us, our thoughts the quiet breathings of inspiration, orderly, effortless. We see obstacles where there are no obstacles and surround ourselves with a legion of illusions and chimeras that have no place anywhere in life. We separate one thing from another and consider them apart and are forthwith immersed in futile speculations and endless perplexities. We divorce ourselves in imagination from the world and find it by the same fact unintelligible; we separate ourselves in thought from our fellows and find a conflict of interests. We see wonders in the phenomenal manifestations of another life and behold no wonder in that common life which is the source of them all. We struggle, shrink, are terrified because we are still under the dominion of the senses—and have not yet entered into full possession of our souls. But as one by one we enter into that great inheritance the shadows will flee away, the darkness be burnt up in a great sunrise, all the scattered things be blended into a Divine Unity.

"M.A. (OXON)" AND THE EVENTS OF TO-DAY.

A correspondent calls our attention to the following passage in one of the Note Books of the Rev. William Stainton Moses ("M.A., Oxon"). The book in question is No. 13 and the passage has a certain bearing on the present great crisis:—

We told you that the physical had given place to the intellectual, and that an epoch was now opening when the spiritual man should be developed. The race of man will have a new development, and the medium is the type of the spiritual development of the future. Many times have great spirits endeavoured to develop in the race of men this spiritual faculty, but in vain—and now that the present attempt seems more likely to succeed, we still fear for the difficulties that surround it. The transition period will be beset with snares and confusion, inasmuch that many will fall away, considering that evil is being wrought.

The minds of men must further suffer perplexity from the tumults incident to the upheaval that must accompany this epoch. The scum will rise to the surface of the seething vessel, and many will think of it, and not of the purification that is going on below. Even as it was in the days when the Son of Man, the Teacher of a higher faith than man then had, was on earth, so is it now. And you must not prophesy to yourself smooth things, or count on days of ease.

We warn them (men) of this, for we would not delude. . . . The present generation [1874] must pass away before men know of the truth. Meantime is the season of preparation.

To work in an orderly way if it be combined with persistency gives a man an immense advantage over others who may excel him in cleverness and originality.—PERCY GARDNER.

SPIRITUALISM AND THE PROBLEMS RAISED
BY THE WAR.

BY E. WAKE COOK.

II.—THE WORLD-PURPOSE.

The discernment of a Divine Idea, Plan or Purpose underlying the tumult of events would give us an invaluable working hypothesis. But such discernment, such insight, is conspicuous by its absence. Professor Cramb in his admirable "Origins and Destiny of Imperial Britain," with his immense learning and mystic insight, is led to the verge of the discovery; but the true idea is too obvious to be seen. We search afar for what is under our nose. Science leads up to it, but fails to grasp the great truth to which all its evidence points.

All the manifold forces of Nature subserve the great purpose of organisation. All the myriad suns and their attendant planets whirling in the abysmal depths of space move musically with a niceness of adjustment beyond telling. Descending to earth, we find that every particle is an image of the whole, as the scientists are telling us seventy years after Spiritualists had announced the fact. The infinitesimal atom is now pictured as a sort of miniature solar system of whirling electrons. Nature organises these into molecules; then, with wondrous artistry, she organises the molecules into the multitudinous forms of the sensible world, and all the lower forms and faculties are synthesised in Man. The organisation of all the minor forms is repeated in ever-ascending and increasing complexity, and all find their apotheosis in Man. Think how all the progressed particles from every realm of Nature are ordered and combined by her purposive activities into the bewildering complexities of the human body! The age of miracles has not passed while a human form exists. Having taken these steps in an obvious induction, can we resist the inevitable conclusion that man in his turn is being treated by Mother Nature as the unit, the molecule, and is being organised willy-nilly into a vaster organism, in strict analogy with the wonders of the human body? But conscious beings, gifted with a certain amount of freedom of choice, cannot be moved like unconscious entities; so they are moved from within, coerced by their necessities, energised by their passions, urged by fears, or lured by ideals, ambitions and desires, to fulfil Nature's purpose, to embody the Divine Idea. All actions, good, bad and indifferent, are overruled to the one end; therefore we must assume that to be Nature's purpose, or the Will of God, phrased religiously. We are neck-deep in oceanic currents, in a Gulf Stream setting towards a dimly discerned goal; we are free to swim against it as vigorously as we please, but we are carried thither all the same. This goal is variously pictured, but is fundamentally the same; some Millennial ideal; a Utopian aspiration for peace and unity; a New Jerusalem, a New Atlantis; the realisation of the Brotherhood of Man, the Federation of the World. Nature's purpose thus blossoms in our mind; but while the ideal is dimly discerned, the right means are not, and natural impatience prompts to futile short-cuts ending in disappointment. The ideal is too vaguely pictured to indicate the means; but once we conceive the idea of uniting the whole of mankind into a vast organisation, analogous to the human organism, then glimmerings of the means break in upon our darkness. All our blundering comes of taking right tasks in the wrong order, busying ourselves with the steeple ere we have finished with the foundations. Take our tasks in their right order, then the work of our hands will increasingly prosper.

The first step, manifestly, is to perfect all forms of organisation, and to spread it throughout the whole earth. All peoples must be linked up and brought into line. While there are barbarism and dozing or backward peoples, war and aggression will go on. All must be infused with palpitating life and brought into touch with all others. All discoveries must have world-wide publicity, and the feeling of brotherhood, of the solidarity of the race, be first propagated along these material lines. Bearing in mind always the analogy of the wonderful

human organism as the ultimate aim, we see that veins and arteries must be driven everywhere, so that the life-sustaining products can circulate freely throughout the whole vast organisation. All must be kept in instant touch by nerves which report to headquarters all happenings. These veins, arteries, and nerves are the roads, rails, trade routes, and the telegraph wires and cables. The analogy is strangely complete; and whatever there may be of plethora, dearth, congestion, bad circulation, which causes disease in the human organism, has its parallel in the vaster organisation of mankind.

Having announced the work to be done, we see that mankind is carrying out its first great task unconsciously, but with feverish energy. Coerced by the pressure of over-population to seek outlets for its energy, and new homes in new worlds; lured by scientific ardour of discovery, the lust of gold and of commerce, by love of adventure, the high, self-sacrificing missionary enterprise, military ambitions and the urge of conquest, men are being driven abroad, to the blistering heat of the tropics, or the icy blasts of the Poles. Nothing can stay this restless impulse to carry out unconsciously Nature's, or God's, own purpose. Organisation gives power, and will exert pressure until equilibrium is attained by counter organisation. Larger organisations absorb the smaller, and there can be no halt or regress until it is world-wide. War has been the great energiser; the mother of invention, of organisation, and of discipline; and we should probably still be nomads sleepily tending our flocks and herds in ignorant isolation were it not for the stimulus of this disciplinary scourge. We have been under Nature's harsh evolutionary methods, shown in the universal battle for existence and the survival of the fittest. But once we consciously sight the real goal, and the right paths to it, then we can lift the struggle to a higher plane, and fulfil our destiny by gentler means; and war may be changed into friendly rivalry in good. But the work of the world *must* be carried out. It is no use any community trying to build its own little Utopia of peace and contented isolation while the rest of the world remains on a lower plane. Such a community would rot in ease and luxury, and would soon be crushed by the more virile races. We must never forget what is so abundantly manifest, that life on this plane is a schooling in sorrow and suffering; a discipline, an education in time for eternity, that our best joys must come from tasks nobly fulfilled, and our lasting peace from those inner joys which Spiritualism, as the highest expression of religion and philosophy, is specially fitted to give.

If this be the true view of the world's task to-day, then the conception of and realisation of the Divine idea would turn the hand-to-mouth politician into a far-seeing statesman, and he would not continually have to make that humiliating confession of nescience in his favourite axiom, that "it is always the unexpected that happens." This view at once enables us to see wherein Germany has been so right and so disastrously wrong. She was truly inspired in working so intelligently and so tirelessly at scientific organisation. In this she has been the marvel of the age. Her military, commercial, and industrial organisation for housing and providing for the poor far exceeded anything ever before seen. She was right, too, in thinking any advance in culture should be spread over the whole world. Wherein, then, did she err? In creating a soulless machine instead of a living, palpitating, soulful organism. Her boundless energy and sense of superiority in organisation, in commercialism, and in many branches of science and learning inspired the idea that she had the capacity and the genius for world-wide Empire. The vaulting ambition of the Hohenzollern pressed all educational agencies into an unexampled engine to promote his megalomaniac aims—to fire the German people with the boundless ambition to dominate the world. Historians glorified their past, and the eloquent Treitschke, the most influential of them all, carried the methods of the party journalist into the domain of history, and degraded the professorial mission to that of the political hack. Everything German was exalted to super-mannish proportions, and all other nations were belittled and labelled down to sub-human degradation; so the whole people were fed on a diet of lies. With the swollen pride of successive conquests over poor little Denmark, Austria, and France with her ill-equipped army, and the abounding prosperity following these

wars, they were prepared to swallow the fulsome flattery of these servile agents of the despotic Kaiser. The whole people were hypnotised by this deadly diet of falsehood, all the more poisonous because of the substratum of distorted truth. Bribe by the promise of world-dominion and boundless wealth, they submitted to a mediæval tyranny fit only for slaves. Now, if the Germans had been so superior to a decadent and rotting world as they were educated to believe, their claim for Germany over all would have had a measurable justification; but as they are proving only equal, or inferior, as fighters to all their opponents, and immeasurably beneath them all spiritually and morally, the Nemesis of falsehood is overtaking them. But while their political ambitions, they being politically ages behind the rest of the civilised world, are doomed to abject failure, the things they really could teach mankind were succeeding marvellously. They had an up-to-date genius for the empire of commerce, and only a mediæval genius for political empire. With a system of business espionage as thorough as their military spying, they captured all trade secrets, and, bettering the instruction, their progress was the marvel of the age. No business of others was too vast or too small to be laid siege to with painstaking thoroughness, and they were peacefully permeating the whole, capturing commanding positions in every capital; in a word, they were Germanising the world. But with that fatuity which dogs their knowledge and cunning—wisdom they lacked—like their shadow, they were not content with the commercial empery, for which they had the genius; they coveted political dominion, for which they had no genius. Filled with envy and cultivated hatred of the British Empire, they thought to destroy it and build up a greater one on its ruins. They overlooked the fact that we hold no white peoples in subjection; that all our Dominions enjoy the freest self-government in the world; that we have hitherto protected them at an enormous cost to ourselves, and have laid no tax on them. They were and are free to throw off the Imperial connection at any moment. As for the yellow and black races we hold in tutelage, we took some of them from previous conquerors, and are educating them up to self-government. Our principle of Empire, into which we have blundered through numerous mistakes, is unique, nothing has been seen like it in the world before. Instead of exploiting and politically dominating we are educating and Federalising, and ours is not an Empire in the old sense, but a great "Family of Free Nations." Now, these blindly blundering Germans propose to build a vaster Empire on the brutal out-of-date principle of exploitation which has wrecked all previous Empires. They propose to bring under their blood and iron rule peoples morally more civilised and advanced than themselves, and to replace advanced forms of government by their mediæval methods! Their whole scheme was an anachronism, an out-of-date absurdity doomed to disastrous failure. Thus the Empire of Commerce they were so rapidly winning is set back for a generation by the mad attempt to repeat the conquests of Attila by old-world terrorism in the modern world.

The moral and religious aspects of the situation will be treated later. I have only been able to hint the world-purpose, which needs volumes for its full exposition; but hints suffice for the wise, and those with the seeing eye will grasp its significance. In some aspects the idea is old as the hills—that "there's a Divinity which shapes our ends, rough-hew them how we will," that Providence overrules all things for good, and the goal of human endeavour has been rightly discerned; but the means to it have been fatally mistaken, and if some of the best-meaning people had their way the world-purpose would be frustrated. But Nature brings their premature millennial schemes to naught, and carries forward her design by the rough unconscious, or sub-conscious, energies of men. It is by reading aright the significance of the trend of these sub-conscious activities that we grasp the right means, and by avoiding premature and paralysing pacifism we may avoid such awful catastrophes as this war, which is the bloodiest chapter in the martyrdom of man.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

PSYCHIC PHENOMENA AND THEIR EXPLANATION.

DR. HYSLOP ON THE SPIRITISTIC HYPOTHESIS.

(Continued from page 243.)

There is, of course, other excuse for the repugnance to Spiritistic theories. The Spiritualists have put forward into the first place as evidence a type of phenomena which were not only difficult or impossible to prove but which were so easily reproduced by fraudulent means (and which also were in no respect evidence for spirits, even if genuine) that the scientific man could but judge the case accordingly. He took the case as defined for him by its friends. As a scientific man he is entirely within his rights in so doing; but he should not have made as absurd mistakes as those of the people he ridiculed. Yet this is precisely what he did. He conceded that the Spiritualist was right in his conception of the problem but wrong in his judgment about the facts. He should not have admitted so much as even that. He ought to have seen that physical phenomena are in no respect evidence of a Spiritistic hypothesis and he could then have denied the facts all he pleased, or he could have given the Spiritualist his premises and denied his conclusion. But the scientific man too frequently ran after physical phenomena as the test of the Spiritistic theory and then, not finding them, rejected the theory. He ought to have seen that the hypothesis would have been no better off if the facts had been proved genuine. The fundamental test of the Spiritistic theory is mental phenomena and those bearing on personal identity in particular, provided they are supernormal. You may produce all the physical phenomena you please; they will not prove the Spiritistic theory. They only create difficulties in it. If mental phenomena associate with the physical, it may be another matter. But whatever explanation of a Spiritistic type we adopt in that contingency depends on the mental, not on the physical associates. We may explain the physical by spirits, after we have proved their existence and after we find them associated with supernormal physical phenomena; but we can never adduce the physical phenomena as evidence, until we have first proved the existence of spirits and their association with the physical. Had it not been that the Spiritualists first connected physical phenomena with their explanation, it may be doubted whether that explanation would have suggested itself to scientific men until they had found, accidentally or otherwise, that they were complicated with other phenomena which did suggest such an explanation. It was, no doubt, ignorance of the problem that induced both scientific men and laymen to think of spirits in connection with physical phenomena like alleged telekinesis. Probably also the old desire for physical miracles was the stimulus to take up this point of view, the only difference between the scientific man and the layman in the matter being that one believed the facts and the other did not, both being wrong in their conception of the issue.

It is true that, if physical phenomena can be proved, they disturb the equanimity of physical science more than other unusual facts. This, however, is due to an illusion which the physicist ought to be the first to discover. Scientific men and Spiritualists have treated telekinesis as an exception in the laws of Nature. Movement without contact is supposed to be impossible and a violation of a fundamental law of Nature. There is no excuse in this age for any such illusion. Nothing is farther from the truth. Telekinesis, or movement without contact, *actio in distans*, is by far the most fundamental law of matter. Witness the mariner's compass, magnetism, wireless telegraphy, and gravitation. All of them exhibit it on a large scale. After admitting such facts it will be only a matter of evidence to recognise any other form of it, whether associated with particular individuals or not. There can be no talk about its impossibility. It is but a question of evidence in each specific case.

Of course, the perplexing circumstance, if perplexing it can be called, that action at a distance occurs in connection with clairvoyants who otherwise give evidence of discarnate intelligence, is the suggestion that spirits can move inorganic matter.

Our normal experience associates consciousness and its causal influence with organic matter and where we are perfectly familiar with the phenomena, no matter how we explain it. But in telekinesis supposedly connected with discarnate consciousness we have an exception to normal experience in respect of the relation of consciousness to inorganic matter, though not an exception in the physical world. What it suggests more than anything else is the causal prius of mind in the physical world—a view that should not appear marvellous to the idealist who, though he is always asserting this doctrine, resents giving evidence for it, unless it can be of a more aristocratic kind.

But I am not defending the existence of physical phenomena, telekinetic or otherwise. The experiments of Dr. Ochorowicz probably prove their existence. They are extremely important for breaking down the dogmatism and exposing the illusions of physical science. But they have no value for proving anything positive about the universe. Their chief function is disproof. The important facts for science having a positive value are the mental. They offer a positive view of the world that has ethical value. The admission of spirit, even though you reduce it to a refined form of matter, carries with it a reconstruction of the order of existence and sustains the ideals which have lain at the basis of all man's progress. Physical explanations have never done this. I do not mean to depreciate them. They have an obverse importance. They have been necessary to emphasise the constancy of Nature as against the caprice of the teleological theories and have always acted as a restraint on all the vices of the imagination and of unintelligent thinking, and for that reason should ever be kept foremost in human curiosity. But they are not complete explanations. They represent only the first form of them. They stand for nomology, not for ætiology, and much less for teleology of any kind. In human actions teleology is an indisputable fact on any view of them. But in a purely mechanical world, as mechanics are conceived usually, teleology is excluded, as we have shown above. But it is excluded only on the supposition that purpose is inconsistent with law or uniformity of nature. As long, therefore, as teleological action is defined by caprice or lawlessness, physical law with its fixity and uniformity will be the corrective of the tendencies to disregard what is fully as essential to human progress as spiritual ideals.

But dispel the illusion, on the one hand, that law is incompatible with purpose, and prove, on the other, that personal consciousness survives the dissolution of the body, and we have reconciled science and religion; and we have, likewise, either disproved the claims of materialism and established those of idealism, or reconciled those two points of view and established a view of the universe that is more consonant with ethics than any of the explanations which ignore the place of values as well as facts in scientific investigations.

The ethical implications of any scientific theory are as important as its explanatory functions. An explanation that has no ethical implications is as suspicious as one that has no explanatory power. It may be that we should not put ethical associations forward in testing the truth of a theory, but this will be for the reason that we are as much exposed to illusions in our ethical doctrines as in causal ones. But, at some point in the evolution of man, a scientific truth may be expected to affect his conduct, and we are always justified in asking for the ethical connections of a scientific explanation as one of the factors to be considered in estimating its right to consideration and acceptance, though that characteristic of it may be the last one to be taken into account. Now no one can show us any ethical implications in "odysic force," "telepathy," "suggestion" and similar evasions of explanation or causal agency. They are at best only descriptive of situations, and unless we make description convertible with explanation, we make no progress toward conceptions which are the fundamental ones exciting scientific curiosity and which are followed by the ones that have ethical implications. The existence of God and the immortality of the soul, in spite of all the illusions and abuses associated with them, have been the embodiment of the world's ethical and spiritual ideals and combining in them the ætiological and teleological explanations, we have only to unite with them the nomological and the ontological in order to make it possible to reconstruct the interpretation of Nature. It will involve quite as much re-

construction of the ideas of God and immortality as of physical science. The revolution will not all be on the side of physical science. It will be as radical in the field of ethics and religion, so much so that it may be quite possible for physical science to claim the victory. I for one should not envy it either the claims or the victory, because I believe its method is the only correct one. It is not the credulous acceptance of tradition, but the interrogation of the present moment that is the only safe test of truth. Not the past should interpret the present, but rather the present should interpret both the past and the future. We find in a cross-section of evolution the actual facts of Nature, and by interrogating a sufficient number of successive moments or sections of the process we assure ourselves of the permanent and the transient elements in it and so can determine what is credible in the past and what is probable in the future. It is, therefore, science that embodies our criterion of truth, not wishes and emotions. But knowledge is for the direction of the emotions and ideals, and though its rigid demands must first be satisfied, it cannot neglect human ideals in its estimation of truth. These are part of the explanation of things on any interpretation and definition of explanation, and especially if teleological ideas are admissible into the scheme of the cosmos.

It is the clue to the relation of personality to the tendencies of things that gives the Spiritistic theory both its explanatory and its ethical value. In our normal ethics, personality occupies the supreme place; and if we adopt that theory of Nature which subordinates personality to purely impersonal laws, we shall have an ethics according with it, and every materialistic age is proof of what these are. The ordinary theories which are substitutes for it, while they are perfectly justifiable as means for limiting evidence and instituting restraints on the imagination, have no capacity for satisfying the demands for explanation. They clearly discriminate what is not to be explained by Spiritistic agencies in their first estate, and in performing that service their value is not to be nullified or disregarded. But as more than means for postponing verdicts or enforcing careful methods they are not to be mistaken, nor are they to be regarded as explanations. As descriptive of situations, or as naming the distinctive feature of such complexes and situations, they are valuable; but as finalities in the problem of explanation they are not important. When they are pressed to that extent which subordinates personality to impersonal laws in the values of the world or perpetuates the antagonism between scientific truth and the ethical values on which actual life has to be based for its impulse to progress, they are *sua natura* discredited. We must put personality in our scientific systems where Nature herself has put it, that is, foremost in our estimates of value, and any explanation which ignores this fact will always be at war with both scientific and ethical progress.

ALCHEMY AND MYSTICISM.

At the twentieth general meeting of the Alchemical Society, held on Friday, the 14th inst., the acting President, Mr. H. Stanley Redgrove, in the chair, a paper entitled "The Beginnings of Alchemy" was read by Mr. Arthur Edward Waite, an honorary Vice-President of the society, and a well-known authority on the subject. He commenced with a summary of the early history and literature of alchemy in Europe, then dealt with the Leyden papyrus, the Byzantine alchemists, with special reference to Zosimus and pseudo-Democritus, the Arabian and Syriac alchemists, and the alleged practice of alchemy in China. The lecturer then proceeded to the difficult question as to whether any of the texts referred to in the earlier part of the lecture bore a mystical rather than a physical interpretation, and considered the genesis, history and present position of the mystical or spiritual interpretation of alchemy.

The lecture was followed by an animated discussion, after which the third annual general meeting of the society was held. It is pleasing to note that, in spite of the war, the society has maintained its activities during the past eight months, with but little decrement. Increased support, however, from those interested in the history of science and philosophy, and the development of man's ideas of the universe, is needed, and will, it is hoped, be forthcoming.

MR. DAVID WILSON'S RADIOGRAMS.

We have now received permission from Count Miyatovich to publish the radiograms which were supposed to be intended for him. The first of these (No. 51) the Count states that he can identify. The second, while it contains allusions which he can follow, is not quite understood.

Following are the messages, which were prefaced by a note by Mr. Wilson to the effect that by the peculiarities of style and the allusions made they might refer to Count Miyatovich. There is a good deal of confusion in both and it really seems as if the latter part of the second message were intended for others than the Count.

April 28th, 1.17 a.m. (Reference No. 51.)

"Soon I have come again, but there are many wishing to you to write. We shall try this means soon to make perfect . . . this the trade [?] is that no man knows [?] we not forget . . . M. . . Obren . . . ch . . ."

(No. 52) "Dear friend, or shall I say braht [?], you will not be surprised to hear from me. Just think of it, here am I actually telegraphing . . . yes, realise what this means, Count [?], to you. Many here will not believe it, they do not think there can be communication by mechanical means with the earth, but this will be wonderful for the cause. I have often said that if we, when on earth, could only realise that all that has been the greatest help, incentive, inspiration, comfort and blessing in our lives does not exist for most of our fellow workers, we should then begin dimly to perceive how vast a field of honourable work lies before us. This view I only hope will be taken seriously to heart by those who must now carry on our earthly labours. . . In this matter we are rather at sea, for these artificially created areas of vibration are essentially a matter for our science men. You will soon hear a good deal more because Bonaventura von Harrach, well known here, is devoting much time to the practical points upon the importance of which you and I were so agreed. You may imagine that we are not wanting in practical and forceful people when I say that C. I. [or J.] R. is taking a hand also in organi . . ."

" . . . He seems but little changed, and still clings to the notion of the fifty per cent. [?] chance of God . . . nor . . . do his energies seem much diverted from their old goal. This is, perhaps, why he . . . anyway he insists upon a council here being possible, though doubtless [?] the . . . members . . . than ordinarily with you is the case. . . Indeed, this is coming to a crisis [?] crux] even D . . . i has spared some of his enthusiasm for the scheme from some new organism which he has discovered. D. was one of the first whom C. I. [or J.] R. sought out . . . It seems clear, however, that some . . . ade . . . to co-ordinate our efforts . . . tch [?] . . . tch [?] . . . tch [?] . . . tch [?] . . . do you . . . oh, why are your names so long . . . tch . . . tch [incoherent.—D. W.] . . . remember that first . . . time . . . t . . . at . . . the Maison Jules how I hope that you g . . . Va is here and as usual John Brown, you will understand it really shows the continuity of relationships [?] . . . Michel is here . . . the physician of Montpellier, I can vouch for his identity . . . a learned man knowing many strange things . . . Lorenzo Contarini . . ."

Count Miyatovich writes:—

You can use those last radiograms if you wish. At any rate that one signed by Michael Obrenovich is identified by me. In my previous letter to you . . . I mentioned simply "Prince Michael." Mr. Wilson could not possibly have known the fact that Prince Michael (assassinated in 1868) used always to sign his name "Michael Obrenovich." I dare say hardly anyone in England—except the personnel of the Serbian legation—knew that.

We have the following further messages of general interest:—

May 7th, 11.20 p.m. (No. 64) [with concentrated H₂C₂ light] . . . [Very distinct] . . . "If you understand plainly, it would seem that the radius of action is largely increased. I should believe that my last message came from a distance, as you reckon it, may be of 80 [miles?—D. W.] but a small matter; this message is from a distance a little greater, 170. In order that you may not be assisted in receiving by the context of the message, I will dictate something unknown to you . . . Un uomo aveva due figliuoli ed il piu giovane disse al padre . . . padre dammi la parte dell'avere

la quali me tocca tocca il padre dunque sparti loro le facoltà . . . This is from the book Luke fifteen . . . If you have received this easily and correctly the transmission is much improved. . . Lorenzo Contarini."

[Note.—This message, in obtaining which I used a strong acetylene light, was received with comparative facility and with far fewer mistakes than ordinarily would have been the case, notwithstanding the alleged increased distance. Query: Do the "80" and "170" mean "miles?"—D. W.]

May 8th, 1.43 a.m. (No. 65.) (Concentrated H₂ C₂ light.)

(1) . . . [Very distinct] . . . "Parigi . . . can you still hear . . . Contarini." [There seems to be no appreciable diminution of the steadiness of the transmission. Parigi (Paris) may be reckoned as at least 210 miles from London as the crow flies.—D. W.]

(2.) 11.27 p.m. (No. 66.)

"Vado a Milano . . . Contarini . . . Parigi guardate al vostro orologio . . ."

(3.) 11.58 p.m. (No. 67.)

"Milano . . . guardate al vostro orologio . . . ascolate . . . Contarini . . . Yes, yes, I am in Milan."

[Note.—Very clear and distinct. Milan is 610 miles as the crow flies.—D. W.]

THE BISHOP OF LONDON ON THE AFTER-LIFE.

The sermon preached by the Bishop of London in St. Paul's Cathedral on the 10th inst. at the Memorial Service in honour of the brave Canadian soldiers who have yielded their lives in the war was full of true Spiritualism in the best sense of the word. Speaking of how faith was weakened by wrong conceptions, the Bishop said:—

We have made to ourselves such unreal pictures of the life after death that no man desires it. It is a pale, ghost-like existence with no life in it, no fire, no interest; and the heart grows cold to think that when, as Stevenson says, "the happy-starred, full-blooded spirit of the young shoots into the spiritual world," it encounters the shadowy dead-alive, depressing existence which is the popular idea of life after death. But have we fully grasped what the poet means when he says:—

It is not well that men should know too soon
The lovely secrets kept for them that die?

Have we not faith enough to expect from the beauty and the interest and the variety of the life God has provided for us here the still greater beauty and interest and variety of life which He must have provided for us there? Do we really suppose that God had come to the end of His creative will when He made this world and had no imagination left for the next? Do we really think that a God—I will not say of boundless love, but even of moral rectitude—could create a mother's or a wife's love and then disappoint it? "In My Father's House are many mansions, and if it were not so I would have told you," said our Lord, using this very argument that God's moral character demands a spacious and beautiful life after death.

The mourners present at that service would share in the life upon which those whom they loved had entered.

They are yours to-day and you are theirs; the bond is unbroken; the family circle is still complete; you are never alone; unseen hands uphold you; unseen spirits speak to yours; close by, though hidden by a veil, the real and lasting activities of the other world proceed apace. Death has been for them a great promotion; they long for you to share their honours. "A little while and ye shall not see Me, and again a little while and ye shall see Me"—they repeat as their Master did before them. "Behold! see! it is I myself" will be their greeting to you when you do see them; they will not be perfect in their life till that time comes, for you are part of their life still and they are incomplete without you; but when it does come, just as one of your Canadian rivers passes over some great fall and then dashes on with renewed and glorious strength, so will the glorious life, which shone forth in the sunlight in Flanders and seemed for a moment to fail, rush forward with more than its old grace and force. These heroic sons and brothers of ours are still alive, and we pray for them as we prayed for them when we saw their dear faces.

CLAIRVOYANCE.—Attention is called to the séances announced on the front page to be held at the offices of the Alliance, 110, St. Martin's-lane, to meet the present great demand for psychic evidences. Mr. A. V. Peters' circles last week were highly successful, both as regards attendances and results.

SIDELIGHTS.

Miss Florence Seth gave a private view of her "sub-conscious" paintings at the Doré Galleries on Tuesday, the 18th inst. Miss Seth, who is a miniature painter, discovered her gift for psychic art about eighteen months ago. The pictures are highly mystical and symbolical, and the exhibition was a striking example of the vogue which the cult of psychic painting is establishing in our midst.

In addition to the article on Mrs. Wriedt's mediumship in the "London Magazine"—to which reference is made elsewhere in this issue—there is an illustrated article on Belgium, "The Cockpit of Europe," by Major-General Sir Alfred E. Turner. It effectively contrasts the wars of the past with the colossal struggle, part of which is now raging on Belgian soil.

One interesting feature of the May number of Mr. C. W. Child's monthly, "The Super-Man" is a reprint of a phrenological description of the Kaiser's head given nearly twenty-seven years ago by the founder of the Fowler Institute, Mr. L. N. Fowler. It expresses the belief that the Kaiser had been raised up to do a work no ordinary monarch could do and which would probably be either the salvation and preservation or the ruin of his country. Other articles deal with "Lord Roberts' Handwriting," "Common Sense Palmistry," "Talismans and Charms" and "The Neo-Christian Movement."

In "Shanwalla," Lady Gregory's play at the Little Theatre, a decidedly Spiritualistic element is introduced. The dead wife of a young stableman who is falsely accused of having on the eve of a race hounded his master's horse, "Shanwalla," appears to a blind beggar whom she had befriended and imparts to him certain information which enables him not only to clear her husband and convict his accusers, but to bring home to one of the villains the guilt of causing her own death. The blend of poetry and humour in the Irish character is very evident in the little drama. As to the acting, it would be difficult to praise it too highly.

"At the time the 'Lusitania' left New York," says the "Occult Messenger," "the planet Neptune was exactly on the ascendant and Mars on the mid-heaven in mundane square thereto. In addition, Uranus was exactly on the cusp of the House of Death, and Saturn, lord of the house of the opponent, was in the House of Secret Enemies, foreshadowing the death-dealing blow from an unseen source. The whole map being big with fate, the beautiful ship sailed at the most fatal moment of all the day, and, remarkably, it was at the very same time of the day—six days afterwards—that she was torpedoed and sunk to the bottom of the sea."

Annie M. March expresses an idea which we have heard in other quarters regarding the story of the visions at Mons. It is that Mr. Arthur Machen was "inspired, howbeit unconsciously, into putting on paper the workings of the angel host, believing at the time his flowing thoughts to be solely due to his own vivid imagination." In this age of wonders who can decide finally that it was not so? But—we fear that in this matter many people will adopt Davy Hume's famous argument on miracles. "It is contrary to human experience that a miracle should happen, but it is not contrary to human experience that human testimony should be false."

ANSWERS TO CORRESPONDENTS.

"F. V. H." (Letchworth).—Many thanks. It is most useful and appropriate. We should like to use it when the correspondence on the subject is closing.

INCOGNITO.—We see no good end to be served by opening a discussion on whether a certain nation engaged in the war is obsessed by black magicians or not. We have referred the question to Mr. Mallord Turner, who, although an occultist, finds it unnecessary to account for devilries in war or otherwise on the assumption that there are any "devils" except of the human order. The important thing is to help and encourage those who are suffering in this great crisis—the question whether it was fomented by black magicians or not may be interesting, but it is not cheerful or useful, and the arguments in favour of the idea strike us as more curious than convincing.

A VISION OF THE WAR.

Mrs. F. H. Fitzgerald Beale, writing from Mountmellick, Queen's County, Ireland, sends us a remarkable narrative which the sisters of the convent there have permitted her to copy from a volume in their possession of the "Ave Maria," an American Catholic periodical. The narrative purports to have been originally written in 1819—the year in which the incident related occurred—and that it is not a story invented to fit the present state of Europe is evidenced by the fact that the date on the cover of the book is 1885—just thirty years ago. It relates that Father K., a zealous Dominican preacher at Poloch, in Poland, whom the schismatical Government had forbidden to exercise his office under penalty of exile, opened his window at 9 o'clock one evening before retiring to rest, and standing with eyes raised to Heaven, prayed to the blessed martyr Andrew Bobola, who for many years had foretold the restoration of Poland, that he would intercede with the Almighty to free the land from oppression. His prayer ended, he closed the window, when the martyr himself appeared and bade him reopen it and look out. On doing so he saw to his surprise, instead of the convent garden, an immense stretch of country. "Thou seest," said the saint, "the fields of Pinsko, where I was martyred. Look again, and thou shalt see what thou dost desire." Father K. looked, and his astonishment was greater than ever, for before him was a countless host—Russians, French, English, Austrians, Prussians, and others whose nationalities he could not identify—engaged in desperate conflict. St. Bobola, explaining the vision, said: "When the war thou seest is over, then the Kingdom of Poland, through the mercy of God, will be restored, and I shall be recognised as its chief patron. To prove the truth of this vision and of the fulfilment of the prophecy, behold this hand"—and touching the table, he left the impression of his hand upon it. Next morning Father K. brought all the priests and brothers to see this wonderful sight and testify to it.

"Surely," says Mrs. Beale, in commenting on the story, "the vision seen by Father K. in 1819 was of the present war."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Lore of Precious Stones.

SIR,—Mr. Percy R. Street's address on "Precious Stones: their Therapeutic Value" was interesting, but not quite convincing. His lightness of touch in dealing with the subject leaves us somewhat uncertain as to where myth and legend and humorous anecdote leave off, and serious, ascertained fact begins. Admitting, as he does, the force of suggestion and other influences, he does not, in my view, in narrating apparent cures by precious stones, establish beyond reasonable doubt a clear relationship of cause and effect between the wearing of gems and the sick person's cure.

Again, his answer to the question as to wherein inheres this remarkable therapeutic virtue of precious stones only adds to our perplexity, for we are asked to suppose that certain elements which produce certain effects on the blood or the nervous system when taken into the body will produce the same effects when worn outside. The fact that carbon in the form of charcoal if taken into the blood may act as a cleansing agent and thereby promote healthy digestion in no way suggests or implies that it would have any analogous effect from without. Besides, if the healing virtue resides in the chemical composition of the stone, what is the life or fire which we are told that certain stones lose when worn by sickly persons? Does its loss mark a change or modification in the chemical element or elements of which the stone is composed, or is that life or fire something quite apart from the chemical composition? Mr. Street says that the influences exerted by precious stones are closely allied to colour therapy; but colour makes its appeal through the sense of sight to the æsthetic emotions, and

thence to the nervous system. Through what physical sense does the stone, not seen by the wearer herself, convey its message? The means of communication would seem to be, as you, sir, suggest, of a more subtle character than the ordinary channels.

It would certainly be a comfort to think that there is some genuine, not merely artificial, value attaching to these costly pieces of mineral to compensate for the waste of precious human life in grubbing them out of the bowels of the earth. I cannot, of course, deny their beauty, though, to my mind, a handful of shells picked up on a summer holiday on the beach of one of the Scilly Islands and strung on a silken thread will harmonise better in their delicate tints with Beauty's ivory neck, and therefore make for it a fairer ornament than will the glittering effulgence of a whole jeweller's shopful of diamonds, rubies, &c., with the added advantage that if the wearer's neck is far from resembling ivory, they will at least call less of unkindly attention to the fact.—Yours, &c.,

GERSON.

The Origin of the Soul.

SIR,—If you will again permit me a space, I would like to reply to Mr. Bush in a general way as follows. I regret the relative impossibility of replying in detail, as he has so completely misunderstood the simply and reasonably detailed former letter of mine. I would add, too, that my letter was not meant to be theosophical, and I am not even a member of the Theosophical Society, and can say I have read Spiritualistic and theosophical works alike.

To put the description briefly, the complete being we call "man" down here is: 1. Spirit, called in other religions and philosophies the Monad, Self, Consciousness, &c. 2. The Ego, often called the Individuality (particularly by esoterically inclined astrologers) and sometimes the Soul. The Ego is a quadruple sheath of almost indescribably fine matter, the lowest of which is the Buddhic, intuitional or "pure reason" body. 3. The personality composed of the mental, astral (or desire) and physical sheaths or bodies. With the latter man lives on earth (though for the most part all three sheaths or bodies are used); with the astral or desire body he functions in the next world and its various sub-divisions, during physical sleep and after physical death, and with the mental body he enjoys his stay in the heaven world. This finishes the personality. Very few people are fully conscious on the Buddhic or intuitional plane, which is the first on which the Ego is quite free from the personality, but all will gain this consciousness in time and will bring it through to the physical plane. One of the great relative advantages of Buddhic consciousness is that one's ordinary speech can be made accurately prophetic, the writer, if he may say so without appearing to boast, knowing of no instance in which his own utterances have failed in this respect.

As a last line, I would say that, of course, individuality is an illusion from the standpoint of absolute consciousness, but it is a reality relatively. The illusion continues over hundreds of millions of years, until the consciousness returns to the absolute, when the universe goes out of manifestation. Further, the dual, trinitarian and septenary stages of consciousness figure very largely in the gaseous, mineral, vegetable, animal and human kingdoms. Mr. Bush will know this in due course, be that ten or ten thousand years, just as he may learn how the Trinity or three-aspected deity or consciousness figures in all the great religions, if he cares to read the right books. Later he may add personal knowledge to the books that formed or founded his belief.

What I maintain is that the Spirit, or Monad (which I called the Soul in my last letter on this subject for the sake of clearness), is of the absolute or Parabrahmic consciousness, and so could not have had any origin; but its relative human origin was when it "fell into matter" and put on or used the Ego, and so became conscious of relativity in the, or a, manifested universe.—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewince-road,
Wimbledon, S.W.
May 18th, 1915.

"The Legend of Mons."

SIR,—Referring to the letter from Mr. D. Rogers on page 251, I have read the various accounts of the alleged phenomena at Mons, and am unable to agree that they so "contradict one another" as to justify a summary rejection of the whole story. The accounts of any psychic phenomenon are likely to differ somewhat, if the witnesses to it differ in psychic capacity. The question is not one of "patriotism," but of evidence. The Mons story may or may not be a "legend." But it is, surely, an unwise proceeding (though a very common one) to deal unjustly with the evidence for an alleged occurrence, merely because one has a theory that the thing ought not to occur.—Yours, &c.,

S. S.

SOCIETY WORK ON SUNDAY, MAY 23rd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. A. Vout Peters gave remarkably convincing clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided—77, New Oxford-street, W.C.—17th inst., Mr. Leigh Hunt gave very successful descriptions of spirit people, who in some instances gave evidential messages. Mr. W. T. Cooper presided.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith conducted two very beautiful services; the subject of the evening's inspirational address being "The Ascension"; Mr. F. Wharhirst sang a solo. For next Sunday see front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. H. Boddington gave excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.—R. G.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Neville gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Percy Scholey; 3 p.m., Lyceum. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyante. Thursdays, at 8.15, public circle.—A. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The President gave inspirational addresses morning and evening, the subjects being "The Descent of the Spirit" and "Death, and After." Sunday next, 11 a.m., the Vice-presidents; 7 p.m., Mr. Robert King. Every Thursday, at 8 p.m., address and clairvoyance.—C. L. B.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Miles-Ord gave an interesting address, "The Apathy of Spiritualists in showing the best side of their Spirituality," which she supplemented with some clairvoyant descriptions. Mrs. E. Bryceson presided. Sunday next, Alderman D. J. Davis, J.P., address.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good clairvoyance by Mrs. Hadley; evening, uplifting inspirational address by Mr. W. E. Long; soloist, Mrs. Parr. Sunday next, 11 a.m., personal messages; 6.30 p.m., Mr. W. E. Long, trance address, "What the Deal Know of the War." June 6th, Mr. G. T. Brown.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Alice Jamrach gave an address on "Resurrection" and recognised descriptions and messages. Sunday next, 11.15 a.m., Mr. and Mrs. Roberts; 7 p.m., Mr. G. R. Symons. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, experience meeting, followed by a meeting of members and friends. 19th inst., address and clairvoyance by Mrs. Clara Irwin. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. Miles on "Does Death End All?" Thursday, June 3rd, at 8 p.m., Mrs. Brownjohn, clairvoyance; silver collection.—P. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion opened by Mr. J. Beales. At 3 and 7, visit of the London District Council, the evening service being converted into a Lyceum Session. Stirring addresses and appeals were delivered by several delegates, and the Lyceum children contributed a duet by the Masters Tae and a recitation by Eva Connor (winner of the gold medal at King's Hall). A magnificent new banner was presented by Mr. H. Greenwood, amid a scene of great enthusiasm. Mr. Hayward acted as conductor. 20th, Mrs. Harrad, address and clairvoyance. Sunday next, 11.30, Mr. Connor on "Investigation"; 3, Lyceum; 7, Mrs. Mary Clempson. June 3rd, Mrs. Marriott. Monday, May 31st, Building Fund Concert.—A. T. C.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mr. Horace Leaf. 20th, address by Mr. F. Blake, president.

EXETER.—**DRUIDS' HALL MARKET-STREET.**—Morning, address by Mr. J. Hill, clairvoyance by Mrs. Tarr. Evening, address and clairvoyance by Mrs. Grainger.—J. H.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Morning, Mr. Rundle spoke on "The Proximity of the Spirit World"; evening, Mr. Habgood's interesting reading, and Mr. Rundle's address on "Paul's Spiritualism" were much appreciated; clairvoyant descriptions by Mr. and Mrs. Rundle.—C. A. B.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGECUMBE-STREET.**—Meeting conducted by Mr. Arnold. Mr. Johns gave an address on "Is Spiritualism Profitable?" Mr. Dennis gave clairvoyant descriptions, and Mrs. Bateman sang a solo; large attendance.—E. E.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Morning, address by Mr. Wheeler; evening, Mr. A. G. Newton, of Southampton, gave a stirring practical address on "Standards of Value." Miss Hilda Jerome followed with clairvoyant descriptions, all of which were recognised. 19th, Mr. Abbott gave an address and Mrs. Richardson clairvoyant descriptions.—J. McF.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, address on "Body, Soul and Spirit," also descriptions and messages by Mrs. Edith Marriott. 17th, ladies' meeting, reading and psychometry by Mrs. Lund. 19th, address and psychometry by Mrs. Bryceson.—E. M.

NOW IN LONDON.

REV. SUSANNA HARRIS

(American Psychic and Trumpet Medium.)

Private Seances, 7 p.m. (with the exception of Tuesdays and Fridays), fee 10s. 6d. Each Sitter.

Private Sitzings by Arrangement at 21s. Each Sitter.

AT

"Hunstanton House," 18, Endsleigh Gardens, N.W.
(Opposite Euston).

CRYSTAL-GAZING.

BEST CRYSTAL GLASS GLOBES. FOR CRYSTAL-GAZING.

Sizes --	2	Inches diameter	--	--	3s. 6d.
	2½	"	"	--	6s. 0d.
	3	"	"	--	10s. 0d.

All post free at above prices (foreign postage extra). Well packed in wooden boxes; also full practical instructions how to use them given with each.

FULL PRACTICAL INSTRUCTIONS FOR CRYSTAL GAZING.

Price 3d., or post free 4d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

GHOSTS IN SOLID FORM AND WHAT THEY TELL US.

An Experimental Investigation of certain little-known Phenomena.

BY

GAMBIER BOLTON, F.R.G.S., F.Z.S.

Author of "Psychic Force."

Full-form materialisations in gas-light—Materialisations of beasts and of birds—Holding a "form" in the arms—Experiments in a Government Building in London—Notable experiments by Sir William Crookes, President of the Royal Society, London—The conditions proved to be necessary for success in this little-known field of research—Precautions against fraud—Interesting questions answered by the entities, &c.

This text-book contains in plain and simple language the results of a series of experiments carried out during a period of seven years. In addition to this the author cites the well-known records of Sir William Crookes, and briefly deals with the latest Continental work on the subject, "Materialisationsphenomena" by Dr. Schrenck-Notzing, which has attracted so much attention in Germany.

Illustrated Paper Cover. Price 1/2 post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Cloth, 666 pp.: 7s. 6d. net, by post 7s. 10d. Foreign and Colonial, 8s. 2d. U.S. of America, 2dol.

GLIMPSSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherisations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions. Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

ELEMENTARY TEXT BOOK OF MENTAL THERAPEUTICS.

A Complete Course of Instruction in the Theory and Practice of Mental Healing.

BY

W. J. COLVILLE.

A Text book on the study of Health from a Spiritual Standpoint. Simple, Clear, Concise. Full course of twelve practical lessons dealing with Divine and Human Will: Their essential agreement; The Creative Work of Thought; Our Thoughts build our Bodies; Telepathy, or Thought-Transference and Hypnotism, with Practical Directions and Statement of Benefits; Intuition the True Educator; Diagnosis; Correspondence between Mental and Physical Conditions; A Practical Lesson on the Most Direct Method of Spiritual Healing; Concentration: Its Development and Use; The Real Antidote to Hysteria; Practical Illustrations of the Correspondences between Mental States and their Physical Expressions.

An effort to show a way out of sadness into joy, and out of sickness into health.

New Edition. 80 pages, 1s. 1½d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

The Human Aura and the Significance of Colour.

By W. J. COLVILLE.

LECTURE I.—

Deals with Fundamental Statements; How to Develop and Utilise a good and powerful Aura; Oral and Visual Treatment by Suggestion; The Successful Telepathist; The Practice of Mental Telepathy; How Thoughts are Transmitted; The Exercise whereby the Aura is Developed; The Therapeutic Effects of Colours—Red, Blue, Yellow, and Violet.

LECTURE II.—

Specific Interrelations; The Philosophy of Colour and its Significance; The Higher Octaves of Colour; The Therapeutic Effects of Colour Definitely Elucidated; The Lower Octaves of Colour; The Wearing of Gems, a Reasonable Practice; the Well-Developed Aura.

LECTURE III.—

The Human Aura as an Indicator of Health and Character, with Reflections on the Aura of Habitation; Health Aura; The Aura of Buildings; How to Purify one's Aura; The Psychic Aura; The Aura of a Telepathist; The Auric Belt; Heavens and Hells; Dissipated Aura; The True Philanthropist; Perfect Harmony.

PRICE 1s. 2d. NET, POST FREE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

PSYCHIC FORCE,

EXPERIMENTAL INVESTIGATION OF A LITTLE-KNOWN POWER.

By GAMBIER BOLTON, F.R.G.S., F.Z.S.

A MANUAL FOR INVESTIGATORS.

CONTENTS.—Many extracts from SIR WILLIAM CROOKES' articles on this subject, also DR. ALFRED RUSSEL WALLACE'S 'Miracles and Modern Spiritualism,' Deseris's 'Psychic Philosophy,' Hudson Tuttle's 'Arcana of Spiritualism,' &c.; Working Hypothesis, What is a Sensitive? A Storage Battery. Experiments with D. D. Home, Cecil Husk, F. Craddock, Sir Wm. Crookes' Experiments and Statements, Phenomena of Percussive and other allied Sounds, Visual Phenomena, Insensibility to Heat, Levitation, Inanimate and Animate Bodies, Apparent Penetration of Matter by Matter, How can Experiments be carried out? Instructions, Experiments with Photographic Plates, Flower Healing Test, &c.

Boards, 96 pages. Price 1s. 2d. nett, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of 'LIGHT,' 110, ST. MARTIN'S LANE, W.C., at the prices quoted.
Remittances must accompany orders, otherwise they cannot be sent.

- 'Spirit Identity' and 'The Higher Aspects of Spiritualism.' By 'M.A. (OXON.)' (W. Stainton Moses). Cloth, 8s. 10d.
- 'Spirit Teachings.' Through the Mediumship of William Stainton Moses (M.A., Oxon.). By Automatic or Passive Writing. With a Biography by CHARLTON T. SPEER, and two full page portraits. Sixth Edition. Cloth gilt, 824 pages. 8s. 10d.
- 'Spiritualism, the Open Door to the Unseen Universe.' By JAMES ROBERTSON. Cloth, 6s. 4d.
- 'Do the Dead Depart?' By E. KATHARINE RATER. Paper covers, 1s. 4d.
- 'The Haunted Homes and Family Traditions of Great Britain.' By JOHN H. INGRAM. With seventeen full-page illustrations. 641 pages, 4s. 4d.
- 'A Guide to Mediumship and Psychical Unfoldment.' By E. W. and M. H. WALLIS. Cloth, 4s. 4d.
- 'Human Magnetism; or, How to Hypnotise.' A Practical Handbook for Students of Mesmerism. By PROFESSOR JAMES COATES. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 4d.
- 'The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations.' Illustrated and made plain with as few occult phrases as possible. By J. C. STREET. With plates, cloth, 12s. 6d.
- 'The Gift of the Spirit.' Essays by PRENTICE MULFORD. Edited by A. E. WAITE. 8s. 10d.
- 'Magic, White and Black: or, the Science of Finite and Infinite Life, containing Practical Hints for Students of Occultism.' By FRANZ HARTMANN, M.D. Cloth, 6s.
- 'Human Personality and its Survival of Bodily Death.' By the late FREDERIC W. H. MYERS. Edited by E. HODGSON and A. JOHNSON. Second Edition. Two vols., 42s. 8d. Or the New and Abridged Edition, complete in one volume, 11s. net.
- 'Spiritualism in the Bible.' By E. W. and M. H. WALLIS. Stiff boards 1s. 1½d., cloth 1s. 8d.
- 'In Tune with the Infinite, or Fulness of Peace, Power and Plenty.' By RALPH WALDO TRINE. Cloth, 8s. 9d.
- 'Reminiscences.' By ALFRED SMEDLEY. Including an account of Marvellous Spirit Manifestations. 1s. 2d.
- 'The Little Pilgrim in the Unseen.' By MRS. OLIPHANT. Cloth, 1s. 3d.
- 'Objections to Spiritualism Answered.' By H. A. DALLAS. Boards, 1s. 1½d.
- 'Seeing the Invisible.' Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S. Cloth, 6s. 4d.
- 'Christianity and Spiritualism.' By LEON DENIS. Translated by H. D. SPEAKMAN. Cloth, 8s. 10d.
- 'After Death.' New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 2s. 10d.
- 'Practical Hypnotism.' Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By HASENU HARA. 1s. 2d.
- 'Practical Psychometry: Its Value and How it is Mastered.' By O HASENU HARA. 1s. 2d.
- 'Practical Yoga.' A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O HASENU HARA. 1s. 2d.
- 'Spiritual Science: Here and Hereafter.' A Study of Spiritual Philosophy and its Practical Application to the Every-day of Life. By SIR WILLIAM EARNSHAW COOPER, C.I.E. Cloth, 8s. 10d.
- 'Where Two Worlds Meet. Bridging the Gulf Between Matter and Spirit.' By SIR WILLIAM EARNSHAW COOPER. Cloth, 8s. 10d.
- 'Glimpses of the Next State.' By VICE-ADMIRAL W. USBORNE MOORE. Cloth, 7s. 10d.
- 'The Voices.' A Sequel to 'Glimpses of the Next State.' Accounts of Sittings for the Direct Voice in 1912-13. By VICE-ADMIRAL W. USBORNE MOORE. Cloth, 461 pages, 3s. 4d.
- 'Creative Thought.' Being Essays on the Art of Self Unfoldment. By W. J. COLVILLE. Cloth, 3s. 10d.
- 'Thoughts are Things.' Essays selected from the works of PRENTICE MULFORD. 1s. 5d.
- 'Thought Forces.' Essays selected from the works of PRENTICE MULFORD. 1s. 2d.
- 'Photographing the Invisible.' Practical Studies in Spirit Photography, Spirit Portraiture and other Rare but Allied Phenomena. By JAMES COATES, Ph.D., F.A.S. With 16 photographs. Cloth, 6s. 4d.
- 'Speaking Across the Border Line.' Letters from a Husband in Spirit Life to His Wife on Earth. Cloth, 2s. 9d. Paper Covers, 1s. 8d.
- 'Not Silent, if Dead.' By H. (HAWES). Through the Mediumship of Parma. Cloth, 2s. 10d.
- 'Yoga, or Transformation.' By W. J. FLAGG. Cloth, 6s. 4d.
- 'Occult Science in India and among the Ancients.' With an Account of their Mystic Initiations and the History of Spiritism. By LOUIS JACCOLIOT. Cloth, 6s. 4d.
- 'Psychical Research.' By SIR WILLIAM F. BARRETT, F.R.S. Cloth, 1s. 2½d.
- 'Man and the Universe.' By SIR OLIVER LODGE, F.R.S. Cloth, 1s. 2½d.
- 'Man's Place in the Universe.' By ALFRED RUSSEL WALLACE, O.M., F.R.S., LL.D., &c. Cloth, 1s. 2½d.
- 'Thought Lectures.' By FATHER STEPHANO. Given by Automatic Writing. 1s. 2d.
- 'The Human Aura and the Significance of Colour.' By W. J. COLVILLE. 1s. 2d.
- 'Psychic Philosophy as the Foundation of a Religion of Natural Law.' By V. C. DESERTES. With Introduction by DR. ALFRED RUSSEL WALLACE, F.R.S., &c. Cloth, 1s. 10d.
- 'Here and Hereafter.' A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By LEON DENIS. Cloth, 8s. 10d.
- 'A Course of Practical Psychic Instruction.' Cloth, 5s. 5d.
- 'The Survival of Man.' By SIR OLIVER LODGE, F.R.S. Cloth, 357 pages, 5s. 4d.
- 'Man's Survival after Death; or, The Other Side of Life.' By the REV. C. L. TWEEDALE, F.R.S., &c. Cloth, 277 pages, 6s. 4d.
- 'Spiritualism.' A Philosophy of Life. By W. H. EVANS. Cloth, 76 pages, 1s. 2d.
- 'Through the Mists, or Leaves from the Autobiography of a Soul in Paradise.' Recorded for the Author By R. J. LEE. Cloth, 3s. 10d.
- 'Life and Experiences of E. Dawson Rogers.' Cloth, 6d.
- 'Man and the Spiritual World.' By the REV. ARTHUR CHAMBERS. Cloth, 3s. 10d.
- 'Our Life After Death.' By the REV. ARTHUR CHAMBERS. Cloth, 3s. 10d.
- 'Hafed, Prince of Persia'; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Rainald and Steven. 592 pp., 4s.
- 'W. T. Stead, the Man.' Personal Experiences. By EDITH K. HARPER. Cloth, illustrated, 285 pages, 7s. 10d.
- Planchette. Invaluable for Developing Writing Mediums. Polished oak board, with ivory and bone mounts; pencil and box complete. 3s. 9d. Foreign postage extra.
- Ouija Board. To spell out Messages and aid Development of Mediumship in the Home Circle. Packed in box, 5s. 6d. post free. Foreign postage, 1s. 6d. to 3s. extra.
- Crystal Globes (solid) for Crystal Gazing. 2in., 3s. 6d.; 2½in., 4s.; 3in., 10s. With full instructions, packed in wooden box. Foreign postage extra.